


"Baptism - Why Age Eight?" page 4
The Baptism of Jesus



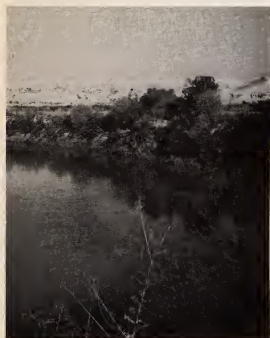


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On the Cover

When Jesus "began to be about thirty years of age" (Luke 3:23), he left Nazareth (about 16 miles west of the River Jordan's mouth) and descended down into the valley of the river. The entire geographical area—Sea of Galilee, river, and the Dead Sea—is all below sea level. Galilee is 686 feet below sea level, and the River Jordan drops deeper into the earth until at the entrance of the Dead Sea it is 1,296 feet below sea level.) From Nazareth Jesus would have gone southward about 70 miles to "Bethabara beyond Jordan, where John was baptizing" (John 1:28), four miles north of the river's entrance into the Dead Sea. Into the turbid and slow-moving Jordan stepped Jesus to be baptized. "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (Matt. 3:16-17.) Our cover this month features a reproduction of a painting designed to represent this baptismal scene. The painting is by Harry Anderson, and reproductions of the scene are used by the Church in visitors centers to help teach the gospel. For a related article, see page 4, "Baptism—Why Age Eight?"



The River Jordan near possible site of baptism of Jesus. Photograph, Doyle L. Green.

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Keep the Commandments

By President Joseph Fielding Smith

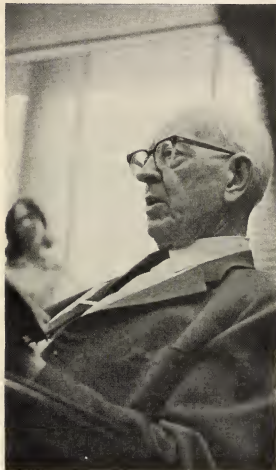


Photo by Eldon Linschoten

• “If ye love me, keep my commandments.” (John 14:15.)

These words were addressed by the Master to his disciples a few hours before his death, as he had assembled with them to eat the passover.

The Lord continued: “He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

“Judas [not Iscariot] saith unto him, . . . Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

“Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

“He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father’s which sent me.” (John 14:21-24.)

We are members of the Church that we might be established in the truth which makes men free. The declaration has gone forth that in the Church may be found the word of the Lord, and so we all were baptized with the hope and desire of keeping his command-

ments, making covenants, taking upon ourselves obligations that would bring us eternal life. It would be tragic, after we have been gathered out from those who are “of the world,” according to the predictions of the prophets of old, if now, for any cause, we should let the adversary find a place in our hearts to destroy the truth and our love for one another. If we love him, we will keep his commandments.

Should there be any who offend or fail to keep the commandments of the Lord, then it is evidence that they do not love him. We must obey them. We show by our works that we love the Lord our God with all our hearts, with all our might, mind, and strength; and in the name of Jesus Christ we serve him and love our neighbor as ourself. This is the word of the Lord as it has been revealed in these modern times for the guidance of Israel. We should have in our hearts a feeling of love for all our fellowmen. We cannot have hatred in our hearts for our fellowmen, whether they be in the Church or out of it, if we abide in the commandments of the Lord. What right have we to complain or find fault, or endeavor to destroy the usefulness of

our brother, whoever he may be? We are not merely friends or fellow citizens of a city, state, or nation; we are brothers and sisters.

"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." (John 13:34.) "A new commandment"—and yet like many other commandments it is as old as eternity. There never was a time when that commandment did not exist and was not essential to salvation, and yet it is always new. It never grows old, because it is true.

Shortly after the organization of the Church, the Lord said that he had given unto the Church "a new and everlasting covenant, even that which was from the beginning." (D&C 22:1.) Those words are very significant. It was a new and everlasting covenant, and yet it had always existed, for it was from the beginning. And so this new commandment that we should love one another has always been. The truth does not grow old. The principle of love is the same today as it was yesterday, and it will endure the same tomorrow. If I am not in harmony with that principle, which is a principle of eternal truth, then I am under condemnation before

the Lord and have no fellowship with him.

Jesus has said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." (John 14:23.) Do we fully understand just what that means? The great promise that is made to the members of this Church who are willing to abide by the law and keep the commandments of the Lord is that they shall not only receive a place in the kingdom of God, but that they shall also have the presence of the Father and the Son; and that is not all, for the Lord has promised that all that he hath shall be given unto them. In Section 84 of the Doctrine and Covenants, this truth is very clearly set forth:

"For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.

"They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

"And also all they who receive this priesthood receive me, saith the Lord;

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father:

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

"And this is according to the oath and covenant which belongeth to the priesthood."

If we keep the commandments of the Lord, we shall enjoy the presence of both the Father and the Son, and we shall receive the Father's kingdom and shall be heirs of God—joint heirs with our elder Brother. O how wonderful, how great the blessings of the Lord to the Latter-day Saints and to all who are willing to go through the waters of baptism and abide by the law and keep the commandments of the Lord!

Let us love the Lord, for this is the foundation of all things. It is the first commandment. The second commandment, to love our neighbor as ourself, is like unto it; and when we have done that, we have fulfilled the law, because there is nothing that will be left undone. The Lord bless you, my brethren and sisters. Let us stand together united in the service of the Lord. ○

Baptism- WHY AGE EIGHT ?

By C. N. Ottosen

• Christ made it clear to Nicodemus that "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," and for further clarification he added, "Marvel not that I said unto thee, Ye must be born again." (John 3:5, 7.) Repentance and baptism are necessary for admittance to the Church of Jesus Christ. They are the gateway through which everyone must go to obtain a remission of his sins, to become worthy to receive the Holy Ghost, and to become a member in God's kingdom. (See Acts 2:38, 2 Ne. 31:17.)

This mandate is for all men, for as Christ stated to John, on the occasion of his baptism, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." (Matt. 3:15.) One very notable exception is with infants. Christ said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." (Matt. 19:14.)

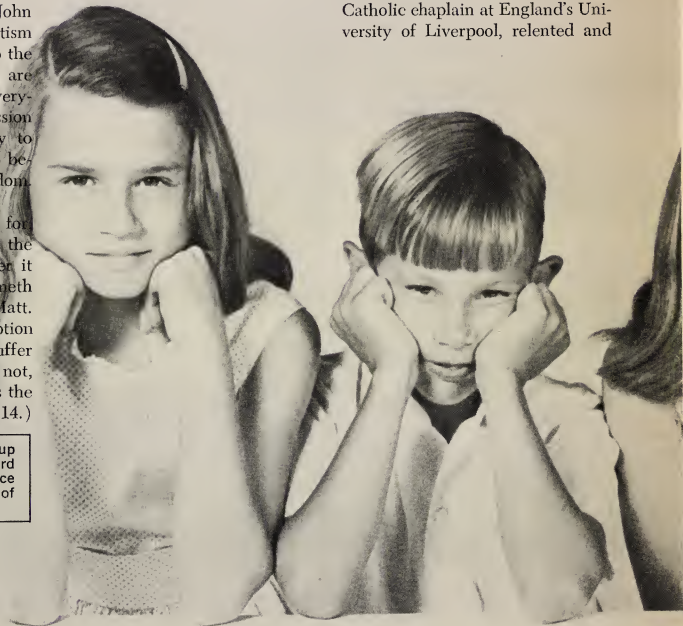
C. N. Ottosen, high priests group leader in the Wasatch Second Ward in Salt Lake City, is the insurance commissioner for the State of Utah.

The Savior then laid his hands upon them and blessed them. The prophet Mormon stated that "little children cannot repent; . . . And he that saith that little children need baptism denieth the mercies of Christ, and setteth at naught the atonement of him and the power of his redemption." (Moro. 8:19-20.) It naturally follows that this statement of Mormon and similar scriptural references should be applicable only until the infant has developed and grown to the point where he is capable of repentance, knows right from wrong, and can begin to be accountable for his own actions. After having arrived at this point in his development, he must also be "born of water and of the Spirit" in order to enter the kingdom of God and attain membership in Christ's Church.

The fact that baptism was declared by Christ to be mandatory on all men is not in scriptural con-

flict with the statement of Mormon that infants need no baptism. It is natural that in the tender years of infancy, repentance would be impossible, but at some stage of their development later on, it becomes possible. Anything to the contrary would be repugnant to the program of a kind and wise Heavenly Father. It is only to be expected that there would come a time in the life of a developing personality when he could be called upon to account for his actions, repent from erroneous ways, and "fulfil all righteousness" along with all other men.

Churches that practice infant baptism and try to defend their position find that they cannot support the practice scripturally or otherwise. The viewpoints of churchmen vary. St. Augustine consigned all unbaptized infants to the eternal flames of hell but also wrote, by way of apology, "I am, believe me, beset by no small difficulties, and I am quite at a loss what to answer." Vincent Wilkin, Roman Catholic chaplain at England's University of Liverpool, relented and



theorized that unbaptized infants get into heaven, but not until the end of the world, when Christ comes. At that time the original sin as well as death will be abolished. Infants could then enter heaven, because their only sin was the original sin.¹

Modern revelation comes to the rescue, clarifies the matter, and verifies the fact that infants below the age of discretion and accountability shall not be prevented from entering God's kingdom and are excused from complying with the ordinance of baptism until they have arrived at the age of discretion and accountability. The Lord instructed the Church through the Prophet Joseph Smith that "no one can be received into the church of Christ unless he has arrived unto the years of accountability before God, and is capable of repentance" (D&C 20:71), and that, more spe-

cifically, "children shall be baptized for the remission of their sins when eight years old, and receive the laying on of hands" (D&C 68:27). And it is the parent's responsibility to see that the child understands the meaning of repentance, is taught faith in Christ, the Son of God, and is prepared for the ordinance of baptism at that age, lest "the sin be upon the heads of the parents." (D&C 68:25.)

To what extent is it, or is it not, arbitrary to designate the age of eight years as the age when children can be accountable for their actions; as an age when discretion and judgment can be expected of them, so that repentance and baptism can be required of them? Is there any foundation in fact, experience, or logic that warrants the designation of eight years as the age of accountability? Are children at that age capable of knowing the difference between right and wrong? Are they capable of repenting and assuming the obligations of the new life, opportunities, and obligations that are possible

after baptism and the receipt of the Holy Ghost?

It is interesting to note that in certain fields of study and activity, eight-year-olds are quite uniformly considered as being of the age of accountability, beginning the period in their development when they are capable of exercising discretion, judgment, and self-discipline, and being able to comprehend danger and know the difference between right and wrong. According to research studies conducted in the field of child psychology, the maturity traits of eight-year-old children answer those questions strongly in the affirmative and support the above conclusions.

What is a child like at age eight? Drs. Arnold Gesell and Frances L. Ilg, of the Clinic of Child Development, Yale University College of Medicine, collaborated in studies and research over a period of years, analyzing the development, growth, and thinking processes of children,



Photo by Eldon Linschoten

and came to the following conclusions:

Eight is more of a person by adult standards. A dominant tendency is to evaluate and appraise what happens to him and what causes it to happen.

He has attained a large measure of detachment from parental domination and his teachers. He and his schoolmates furnish their own discipline, and control their own activities through mutual criticism and assignments of responsibility.

He experiences shame much more often; he has a growing aversion to falsehood. He admits his wrongdoing, and his actions reveal adherence to moral standards and uprightness. He is learning to lose and accepts inhibitions and limitations set by playmates.

He is no longer a young child. Through five, six, and seven, he was contacting facets in the widening world of man and saw only flashes and his adjustments piecemeal; but at eight he begins to see conclusions and make distinctions, and his universe is less disconnected. He sees himself as a person among persons and a member of society. He is interested in evaluating his own performance and his relationship with others, and he wants to live up to the standard that other people have for him.

Eight is more capable of managing his thought, making up his mind, thinking things through. He wants to be good and is now aware of the two opposing forces of good and bad. He is more responsible for his acts and is willing to take the consequences. He is more truthful and has an active interest in religion and the Bible. He shows more initiative in going out to meet his environment.²

Dr. Benjamin S. Bloom, in his book *Stability and Change in Human Characteristics*, states in effect that before the age of four, a child

attains half of his intelligence; he has attained 30 percent more, or a total of 80 percent of his intelligence, by the age of eight.³

William Johnz, director of the School of Elementary Education for the Disadvantaged, Berkeley, California, has been quoted as stating: "The best age in a person's life for exploring abstract science and math is about eight to eleven."⁴

In 1938, a lawsuit was appealed to the Michigan Supreme Court. The case involved an issue as to the responsibility of children around the age of seven years and the ability of children generally at that age to respond to danger and to comprehend the degree of care, discretion, and judgment necessary to avoid injury in connection with automobile traffic. The judges' opinion referred to the conclusions of many scientists and other observers in the field of child care, education, and psychology, then stated:

"What is there in actual fact, science, or research, to justify a different treatment of children under the age of seven years from those that have passed this age? One cannot fail to be impressed with the fact that these conclusions which crystalized centuries ago regarding the special status of a child at this age, have been confirmed by present-day observers and scientists in the specialized field of child care, education and psychology. . . . What is remarkable in the conclusions arrived at by such research is the fact that the age of seven years marks a transitional line in the mental development of children. In the copious and rich literature devoted to the subject, there repeatedly recurs the emphasis upon this age as marking the inception of thought and reason, the commencement of exchange of ideas, the beginning of concepts of justice. Authorities hold that this

age marks the passage from the period of self-centered speech and thought to verbal understanding and social thought and cooperation. In short, the age of seven years can be said to be the threshold over which a human being passes from the realm of imagination and dream to the world of reality and fact."⁵

In our federal and state court systems, the judicial opinions and decisions of many judges have drawn conclusions on the maturity traits of children seven and eight years of age that are substantially identical with the conclusions of scientists and child psychologists. Our federal and state courts have been compelled to enter into and to meet this problem to determine if the infant involved had sufficient judgment and discretion to be held accountable and capable of negligent conduct.

The court's concern would simply be: At what age or at what point in the infant's development and growth can it be said that the infant has developed enough to be held accountable for his actions? When has he sufficient judgment and experience to know right from wrong? What is negligent conduct as to be chargeable with such conduct under the law, and does it involve injury to others or contribute to his own injury?

An adult is negligent, or contributorily negligent, if he fails to obey the law or to react as a "reasonable and prudent person" would react under the same set of circumstances.⁶ But no definite rule has been found by the courts to set a like standard of care for children or infants. Courts have been reluctant to adopt an objective rule of this kind for children in their younger years. The problem of judgment, experience, understanding, and knowing right conduct from wrong varies too much throughout the earlier years, and

therefore the courts feel that no jury of adults can judge what the minds of "reasonable and prudent" children at any age would do under a given set of circumstances.⁷ As a result, two acceptable rules have developed. The so-called Illinois rule arbitrarily holds that there is a conclusive presumption of incapacity of any infant up to the age of seven. The great majority of states follow this rule. The other rule, known as the Massachusetts rule, holds that there is a rebuttable presumption of incapacity up to the age of seven.⁸ It appears fair to conclude that under both rules, the courts recognize a presumption of incapacity up to and including the age of seven. The only difference is that the majority of states consider the presumption conclusive, and the minority consider the presumption rebuttable. Again, we may conclude that all states consider the ages from about seven to eight as the dividing line between those in the lower ages, who are presumed to be incapable of judgment and discretion, and those over eight years, who are considered capable of judgment and discretion and are now accountable for their conduct and can now be judged on the facts as with adults.

It is not my intent to defend or justify either the Illinois or the Massachusetts rule in the field of negligence law as it applies to infants. However, it is desirable to emphasize the fact that regardless of which of the two rules is followed, the age around seven to eight years is found to be the "transitional line in the mental development" of the infant. This "crucial age of accountability" has been found to be the same in the fields of child psychology, criminal law, traditions, and education. All courts recognize that during the years of infancy, up to and including five to six years of age, children

do not have sufficient discretion to be charged with negligence or contributory negligence and are considered incapable of negligence. One court expressed it as follows:

"We follow the rule announced by the numerous authorities entitled to eminent respect, that an infant under the age of seven is incapable of contributory negligence."⁹

A discussion of any legal topic would hardly be complete without a reference to a quotation from the famous old English legal authority, Sir William Blackstone, who wrote his famous commentaries about 1765-1769, in which he stated as follows: "Under seven years of age, indeed, an infant cannot be guilty of a felony, for then a felonious discretion is almost an impossibility; but at eight years old, he may be guilty of a felony. . . ."¹⁰ This, of course, refers to criminal responsibility, but it still reflects early thinking as to infant capacity and age of accountability.

Blackstone recalls the case of the boy eight years of age who burned two barns and was condemned and hanged under seventeenth century law, but even then, under the pitiless jurisprudence of that time, age seven was an age of innocence.

As to children eight years of age and over, we again find the inevitable human variations, but, interestingly enough, with a strong thread of consistency through the great bulk of the cases. In spite of these variations resulting from human differences of opinion, the consistency of most court decisions where an infant's responsibility for his conduct is to be reviewed warrants the following general conclusions: (a) Under seven years of age, the child is considered incapable of judgment and discretion and is not responsible or accountable for negligent acts; (b) at age seven, the majority of the courts

hold him still incapable and not accountable, but many courts hold this rule rebuttable, compel proof in each case of the child's individual capacity, judgment, training, background, and discretion, and leave the decision up to the court or the jury; (c) after attaining age eight, the child has reached his age of accountability, has sufficient judgment, capacity, and discretion to know right from wrong, and is now accepted and treated as an adult.

Apparently, over the centuries,

One conclusion seems apparent: a normal child is "accountable" at age eight

students, child psychologists, and judges of tortious and criminal conduct have all found that at eight years of age, a normal child's development has reached such a stage that the infant can be considered sufficiently mature to be held accountable for his actions. The foregoing material is given only in support of what Latter-day Saints deem the best evidence in the world as to when baptism of infants is required—God's personal directive to Joseph Smith that infants shall be baptized when they are eight years of age. All other proof is secondary. ○

FOOTNOTES

¹ "Suffer the Little Children," *Time*, Nov. 10, 1961, p. 52.

² Arnold Gesell and Frances L. Ilg, *The Child From Five to Ten* (New York: Harper & Brothers, 1946), pp. 180-86.

³ Benjamin S. Bloom, *Stability and Change in Human Characteristics* (New York: John Wiley & Sons, 1964), p. 68.

⁴ *Salt Lake Tribune*, Dec. 15, 1966, p. A-17.

⁵ Tyler vs. Weed (Michigan 1938), 280 N.W. 827, at p. 832.

⁶ Section 15.1, Utah Jury Instruction Forms.

⁷ Tyler vs. Weed, *supra*, pp. 833-36.

⁸ 174 A.L.R. 1105; 77 A.L.R. 2nd 913.

⁹ Baker vs. AH (Michigan 1965), 132 N.W. 2nd, 614, at p. 620. Tyler vs. Weed, *supra*, p. 838. (See cases quoted.)

¹⁰ Blackstone Commentaries, Book IV, Section 23.



AFTER EDEN

By Jay M. Todd Assistant Managing Editor

● The day Adam and Eve left the Garden of Eden was an extraordinary day for the world. In some ways, it was the beginning of days. The day before they had been “eastward in Eden.”^a While there they had gazed on “every tree . . . pleasant to the sight of man.” They had known the rush of river water that went “out of Eden to water the garden.” They had known “the gold of that land” and treasured the garden’s “bdelium and the onyx stone.” Their hunger had been sated from the trees that they had been told “thou mayest freely eat.”

In the garden they had been in the “presence of the Lord.” Death was unknown. Idyllic content was their environment. But life was not complete for Adam and Eve. They did not have a full “knowledge of good and evil.” Nor could they “multiply and replenish the earth.”

Thus it was that on a certain day Satan went tempt-

ing. “Ye shall be as the gods, knowing good and evil,” he said. And Eve ate of “the tree of knowledge of good and evil.” Adam, knowing the consequences more clearly, ate also. They had been commanded of God not to eat of that tree, “for in the day thou eatest thereof thou shalt surely die.” But it was in the plan of things that they would do it.

And so God “drove out the man” and his wife from the garden. From Eden they went to a land of “thorns and thistles.” To Eve he said, “In sorrow thou shalt bring forth children.” To Adam: “By the sweat of thy face shalt thou eat bread.” “Cursed shall be the ground for thy sake.”

After a time, Adam and his wife “called upon the name of the Lord” and they heard his voice commanding them to “offer the firstlings of their flocks for an offering.” Adam and his wife did as they were commanded. “And after many days an angel of the Lord

^aQuoted words are from the following texts: Moses 3, 4, 5; 2 Ne. 2:25-26; D&C 27:11; Abr. 3:25-26.



appeared unto Adam" to teach him the gospel plan. "And in that day the Holy Ghost fell upon Adam." Then it was that Adam and Eve came to understand Eden. They learned that "men are, that they might have joy"—and to that truth all else is an appendage. It became clear that—through them—spiritual and mortal death had been introduced to the world (so that life and "men might be"). In wondrous joy they learned that after them would come one who would both conquer mortal death and give himself as ransom for sin (so that spiritual death need be no more, eventually). Adam and his wife understood these simple yet deep and pervading truths of the atonement, which is the gospel. Thus, they "blessed God." And Eve said, "Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of redemption, and the eternal life which God giveth unto all the

obedient." And Adam became "the father of all, the prince of all, the ancient of days." The crowning event of creation was complete. Children of our Father were experiencing their "second estate." Into it they had been and are being sent, "to see if they will do all things whatsoever the Lord their God shall command them."

This basic appreciation of Adam and Eve's mission to introduce man to earth is not known worldwide. It came to us through the Prophet Joseph Smith. To many persons the names Adam and Eve are names of embarrassment. To the Latter-day Saint they are names held in praise. To many persons the conditions of earth life are viewed as an insult. To the Latter-day Saint, earth life is an irreplaceable and ennobling experience. The painting *After Eden* will be used in Church visitors centers to help teach these truths. It is by Dale Fletcher of the Brigham Young University. ○

Seven Danger Signals of a Sick Marriage

By Lindsay R. Curtis, M.D.

During many years of counseling both as a physician and as a bishop, I have noted certain danger signals of a sick marriage repeatedly waving their warning flags like a flashing yellow light on a highway. Those wise enough to recognize these signs of danger either slow down in the path they are taking or they turn and take a safer course that will lead them away from the tragedy of misunderstanding and divorce.

Important to realize is the fact that none of these danger signs is irreversible. But if they are not heeded, if they are allowed to go untreated and uncorrected, these signs can be lethal to a marriage. See if any of them apply to *your* marriage.

Abandonment of Common Courtesies

Elder Thomas E. McKay was my mission president in Switzerland many years ago. Some years later he and his lovely wife visited me at

my office. By this time President Thomas E., as many called him, was failing in health, but not in spirit. Only with considerable difficulty could he make his way about, and then a cane on one side and Sister McKay on the other were required to steady him.

I watched as he slowly descended the front steps of our clinic and reached his car, which was parked directly in front of the office building. Only reluctantly did he accept the help of Sister McKay, and he refused any assistance from the rest of us.

Since Elder McKay was unable to drive at this time because of his health, I looked for Sister McKay to aid him around to the passenger side of the car. But chivalry typical of the McKay family was not to be sacrificed even for infirmity. At his insistence, the two of them made their way around to the driver's side of the car, where he gallantly opened the door for Sister McKay and closed it after she had entered.

Then, and only then, did Elder Thomas E. McKay, unsteadily and with great effort, holding onto the car with one hand and to his cane with the other, shuffle around to the opposite side of the car and inch his way onto the seat beside her.

Simple things: opening a car door, helping a woman with her coat, allowing her to go first, saving her steps, allowing and helping her to be seated first—all little things. Or are they? Do they speak louder than words of a love and consideration, a tenderness that few of us can express?

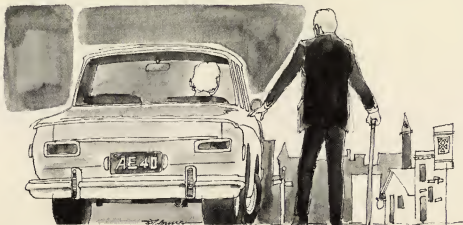
Thank you so much. If you please. Excuse me. Allow me. I love you. How important are these few words spoken at the right time.

At the entrance to a dirt road leading off the highway to a very small town, a sign says: "Choose your ruts carefully. You will be in them for the next nine miles." Choose your habits wisely—you may be in them for the rest of your life!

Obviously one of the ruts (if you may call them that) in which the McKay family started their children was that of courtesy and chivalry, one in which they stayed their entire life.

Thinking in Terms of "I," Instead of "We"

It was about six o'clock in the evening as Wayne made his way through the front door, just in time



to hear a minor altercation between two tired young sons. Joan was busy with dinner, which she had timed to coincide with Wayne's arrival home from a frustrating day at the office.

Nor did it help when four-year-old Bruce spilled his milk all over the tablecloth, or Terri wouldn't eat what she had put on her plate. But dinner was finally finished.

The "I" in Wayne reminded him of the basketball game that was coming on television right after dinner and also that he had been invited to pinch-hit on a bowling league team.

The "we" in Wayne nudged him and pointed out that the children had to be bathed and put to bed and called his attention to the fact that Joan may have had an even tougher day than he had. She was



probably more tired than he was and would appreciate a little help with the dishes and with bathing the children and getting them to bed.

Wayne also saw in the back of his mind the grateful expression on Joan's face if he suggested that they



go out that evening for a change of scenery.

Give your spouse the opportunity to say: "No, thank you. I don't believe I'll make it today. Why don't you go with your friends this time?"

Little sacrifices for each other along the way do not hurt a marriage any, particularly if they are unsolicited and unexpected. Early in the married life of my parents, when they had only \$10 per week income and were struggling to pay their tithing, rent, and food and save a little for the new member of the family they were expecting, they felt rich because they had each other.

My mother told of the many times my father walked home from work (four to five miles) in order to save the nickel carfare and to buy her an orange. He was more than compensated for this sacrifice in the joy and appreciation shown by her for this small gift.

Stubborn Silence

Jeannie, an attractive 29-year-old mother of three children, was complaining that her husband didn't have anything to say to her when he came home from work each night.

"Exactly what kind of work does your husband do, Jeannie?"

"He works in an office. Something to do with buying, I think."

"What specifically does he do? How much responsibility does he have? Is he happy with the opportunities in his job? Are you proud of him and what he is doing?"

"Golly, I don't know that much about his job."

"Jeannie, have you ever really asked him? Do you really care about how he is doing? Have you been interested when he has started to tell you about it, or have you been too engrossed in the problems of the children or your own interests?"

There was a long, pensive pause before Jeannie admitted that her disinterest could be the reason for his silence. The best beginning to a good conversation is sincere interest. People are not interested in

Dr. Lindsay R. Curtis, bishop of the Weber State College Second Ward in Ogden, Utah, is a practicing gynecologist and a syndicated newspaper columnist who writes on medical questions.

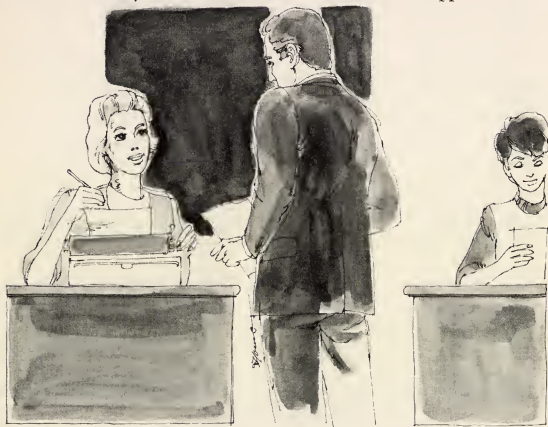
talking unless they find interested listeners.

Start a conversation with a short, sincere question; then be prepared to listen intently. You may be surprised how much your husband (or wife) has to say to you, if you are really interested in hearing it.

And husbands who complain that they can't afford what their wife needs have obviously overlooked conversation. Talk is cheap, but it can also be worth more than anything money can buy to a wife who feels neglected. Silence may be golden in some situations, but it is loaded with misunderstanding when communication is called for. There are times when all else *but* words may fail.

Failure to Compliment

Celia is a meticulous, efficient, smartly dressed woman. With her children now away at college, she works as a secretary.



What kind of problem does Celia have?

"I feel an attraction for a man at work."

"How did you meet him?" I asked.

"He passes my desk each day and comments on my work, or my hair or clothes. He has a way of making me feel like somebody. My image of myself has improved 100 percent since he has been around."

Further questioning revealed that Celia has been happy with her husband. "I do love him, but he never compliments me. He doesn't build me up. Occasionally he finds fault with me."

"When he does find fault with you, do you deserve it?" I asked.

"Well, yes, usually. But it's just that he doesn't say much when I do things right. He doesn't notice the way I arrange my hair, or how I look, or if I have a new perfume. I guess I'm just a person who has to be *told* about these things."

Later on I had an opportunity to talk to Celia's husband, for Jack was worried about Celia's interest in her admirer at work.

"Celia knows I appreciate her

that her would-be admirer gives her and the very thing that you have overlooked. Perhaps you do pay attention to her, but as far as she is concerned you don't even know she exists. Why? Because



you don't *tell* her. A woman simply doesn't feel that the compliments you paid her before you were married are sufficient to last throughout your entire married life without being reinforced and repeated over and over."

Jack has now started a campaign to build his wife to the heights. What he says is *not* flattery—it is all true—but before he had just taken it all for granted.

Celia's morale is soaring and so is her husband's rating with her. There's hope once more for this marriage.

Too many marriages are lost by default. There is simply no one in there playing the game. Of every husband and wife it is required that they compliment each other not seven times, but seventy times seven—every month!

Failure to Pray Together

If looks had been daggers, Nellie and Lew would have been covered with blood. "It's all over," Nellie said, "but Lew insisted that we come to see you anyway. There really isn't much use in trying to patch things up."

"Somehow I have a picture in the

back of my mind," I said, "that doesn't fit into this separation at all. I seem to remember a very vibrant bride who was so divinely in love that she could see no one else but him in the entire horizon. And I remember a young man who couldn't take his eyes off his lovely bride as he said, 'I do.' You do admit that you were happy at that time, weren't you?"

"Yes," said Nellie, "but that's all over now. We don't even speak civilly to each other now."

"All right," I continued, "you were happy at that time. And I happen to know that when you came from the temple ceremony you were both very spiritual about your entire future. May I also assume that you took to heart the advice given you and you prayed together?"

"Yes, we did," Nellie said, "but that was so long ago."

"I assume that you frequently prayed together with your arms around each other and asked the Lord's help when you had problems?"

Now it was Lew's turn to speak. "Yes, doctor, we did just that, and we did it often. And I think I know what you are driving at. What you're going to ask next is, Why didn't we ask the Lord to help us solve our differences so that we didn't end up in this situation we find ourselves in now? Am I right?"

"In a way. What I want to know is, when and why did you stop praying together?"

"It's a long story, and I must admit that we stopped praying together *before* we really had any serious trouble. As the priesthood bearer of the family, I must admit that I was negligent and slipped up on a lot of things."

"Give me an honest answer, both of you. If you could enjoy the happiness, the love, the confidence,



the closeness that you had when you were first married, would you take it?"

Nellie perked up. "That's a loaded question, doctor, with many ifs, but the obvious answer is yes. However, I'm afraid it's too late, especially after all we have said to each other."

"Nellie and Lew, have you ever done anything at all in life that you wish you hadn't? You don't even have to answer that, because all of us have. Would you like to have the Lord wipe the slate completely clean of these things, and remember them no more?"

"You know we would, doctor," Lew said.

"Well, then, if you would, and if you expect the Lord to be charitable about things you may have done, is it asking too much that you forgive and forget things you have done to each other? Would it be too much for you to kneel with me while we pray and ask the Lord to forgive us of our sins and give us the capacity to forgive each other?"

"And while we are about it, why don't we ask him to give you another chance to honor the covenants and vows of marriage, and promise him that if he will, you will always seek him together in prayer?"

"And one final word—remember that the Lord is the finest partner you will ever have in your marriage.

He remains silent until he is called upon, yet he is ever ready and willing to help. Make him an *active* partner to your marriage."

Failure to Sense and Meet the Needs (Not Demands) of Each Other

Giant-size tears flowed down her pretty cheeks. "I don't mind the fact that we can't afford a better home, or even some of the things everyone else takes for granted. I have never complained about what we don't have, and I'll work from dawn to dusk to please my husband. But there is one thing I simply have to have, and that is self-respect. Maybe it would be better to call it confidence, but at least I have lost all of it."

After only three years of marriage, 24-year-old Ruth was ready to quit. "I have to have *some* assurance that I am a good wife, a fair mother, at least a partial success in life. I wish Don would just tell me so once in a while."

Gerald, on the other hand, came to my office to talk about Vickie, his wife. "Doctor," Gerry said, "I'm no ogre, and I certainly do not expect my wife to think only of me, but I come from an affectionate family, and this is part of the bond that holds a man and woman together. And Vickie just pushes me away. I love her more dearly than

anything else on this earth, but what should I do?"

Bernard, aged 32, had this to say: "I have always gone hunting with my dad and brothers. It is usually for just a couple of days, and it builds the family bond of love. I try to plan the rest of my time with my wife and family, but she makes things so tough about this trip that even when I go, it is spoiled for me."

Teresa is an attractive blond of 27. "Doctor, is it unreasonable for a woman to have her hair done once a week? We are not in debt, except for buying our home. I save money at every turn. Doug has his boat, guns, and fishing equipment. I look forward once a week to having my hair done. Am I unreasonable? He is insisting that I give it up. It is almost threatening our marriage."

Sounds silly, doesn't it? Yet this trivial thing becomes monumental when other small grievances attach themselves like barnacles to a ship that is floundering.

Albert Einstein's wife was asked if she understood Einstein's Theory of Relativity. She answered, "No. But I think I understand Albert Einstein."

Whether the need be for affection, appreciation, confidence, attention, some special dish for dinner, or a weekly hair-do, a good spouse recognizes the special needs, of his partner and seeks to fill these. Man truly does not live by bread alone, but in many cases he lives on the fulfillment of his special needs by an alert and appreciative spouse.

Failure to Express Love

One man whose wife was seeking a divorce was asked by the judge why he had never told his wife that he loved her. He replied that he *had* told her.

"When?" asked the judge.

"When I married her." And he probably has never told her since. Almost anything can become trite and travel-worn, except the phrase "I love you." Women (and men) love to hear it over and over again. They love to be assured and re-



assured of the fact.

The strong, silent type, in this case, will lose out to the less athletic, less handsome but vocal type every time, if he can't repeat those three words often.

"I know he loves me, but why doesn't he tell me?" And, we should add, tell it over and over and over again.

The best investment a man can ever make is in a dime to phone his wife during the day just to tell her how much he loves her. Just try it and see. See what her response is when you let her know that you have been thinking of her and that you would rather be in her company than with anyone else.

We men should join together to award "Queen Awards" to our wives. See if you think that these nominations fit your wife.

A "Queen" for:

Best acting: For acting pleased when she should have been disappointed. All she received for Valentine's Day was a kiss instead of a present, because I forgot the occasion.

Best writer: To our children who are away, whether at school, on missions, or in the service.

Best director: For directing traffic successfully through the busiest intersection in the world—our home.

Best producer: For producing the most results in our children with less than optimum help from a busy father, and with the least fuss.

Best dress designer: For designing and making the dress for song-fest, graduation, or formal dance, and a special dress for going to see her missionary off.

Best supporting actress: For supporting me wholeheartedly and uncomplainingly in my church and professional assignments.

One of the great misconceptions of our day is the idea that a man and woman get married and live happily ever after. True, they are attracted to each other by what is the beginning of love. They then get married and set about to build a life of love together. But true, lasting, meaningful love does not come as something we fall into.

Love is something built upon a solid foundation of covenants and promises at the marriage ceremony. But then the building of the structure must be continued, brick by brick, with every act of love, tenderness, unselfishness, and consideration throughout our entire life together. Let's recognize the signs and symptoms of a sick marriage in time to cure them and restore our relationship to its healthiest state.

Finally, men (and the same could apply to women), if you want your wife to treat you like a king, try treating her like a queen! ○

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little
place
to hang
your
hat.

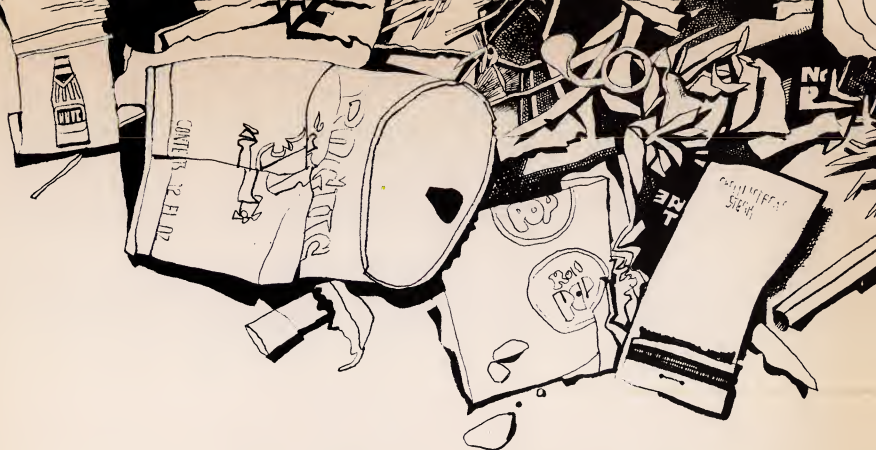


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"Shall the Children of the

• The car ahead slowed slightly. Then something came hurtling from the window and landed on the driveway I was about to enter. The object: a milk shake container with soggy napkins and plastic eating utensils in it.

Somehow in that instant the act seemed a rather serious offense. Whoever had discarded the container was abusing my property, as well as demonstrating irresponsibility.

Quickly I followed the car and honked at it. The driver appeared bewildered, then pulled over.

"You put something on my driveway that doesn't belong there," I told him. "I would appreciate it if you would go back and pick up that milk shake container."

He began to turn around, but then quickly sped away.

It was an easy matter for me to call and check his license number with the state division of motor vehicle registration. I explained that it was a matter of littering. The man on the other end of the line returned minutes later with a name and address. "And good luck," he added.

Since the address of the offender was not far away, I drove to his house. As I approached, I

saw the car with the license number I had written down. A man was mowing the lawn near the garage. "Hello," I called. "Do you have a sandy-haired boy about 17 or 18 who was driving that car over there awhile ago?"

"Yes, I believe so. What's the problem?" the man asked.

"He might be the one who threw this on my driveway," I held out the container. "Can I talk to him?"

"I'll get him. He's in the house. But he is in a hurry to get to work."

The boy came outside, followed by his mother, who looked deeply concerned. When he saw me, his jaw dropped a little.

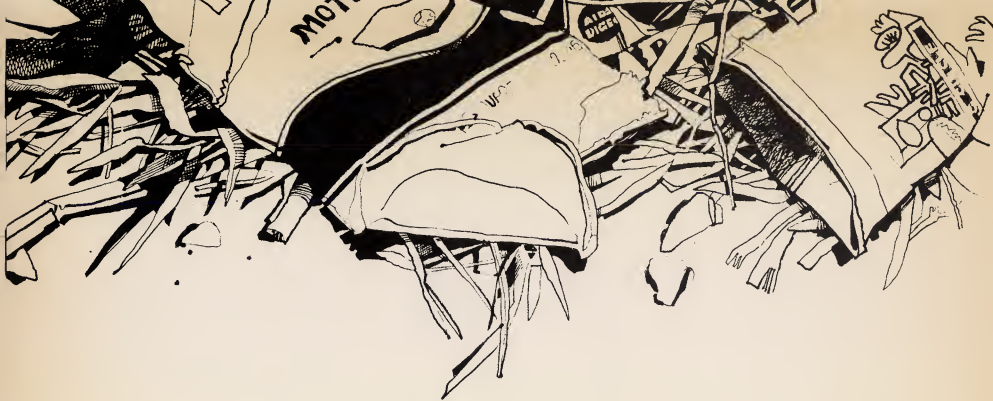
"You threw this on my driveway," I told him, "but the worst part was that I asked you nicely if you would come back and pick it up, and you drove away. Why?"

"Well . . . uh . . . I didn't have room to get off the road there. I was going to drive around the block and come back."

"I waited. Why didn't you drive around the block and come back?"

"I saw what time it was," he said. "I had to hurry home and get ready to go to work."

At that point his father broke in.



Kingdom Pollute My Holy Land?"

By Hartt Wixom

"Son, you've been putting the wrong things first around here for several months. Your mother has been trying to get you to pick up your things and do your chores. Instead you've left everything for her to do. You're beginning to think only of yourself lately.

"This may seem like a small thing. But what would the city—or the world—be like if we all threw our trash wherever we wanted? Son, I thought you had learned some responsibility, but I can see you have some more growing up to do. You apparently think you can mess things up and someone else will clean up after you. I guess you still have some lessons to learn, haven't you?"

The boy looked down, embarrassed and surprised that so much was being made over such an insignificant offense.

"Is there anything we can do now?" his mother asked as I walked toward my car.

"You've already taken care of it," I answered. "We've got to start somewhere if we are going to clean up the pollution that degrades our environment. I would appreciate it if your son would do his part too."

Both the mother and father

looked at me intently. Then the father extended his hand and commented, as we said good-bye, "I want to thank you for doing this. It's been a good thing. I'm glad someone cared enough to follow up and help our son learn good citizenship. It's the little things that get people started on bad habits. Believe me, we'll try to set the right kind of example."

Thousands of milk shake containers, gum wrappers, bottles, and other kinds of trash are thrown onto lawns, streets, parks, and other public places every day. And with each littering of a site comes a littering and erosion of life. Each person who makes the world uglier makes his own life uglier as well. It would have been easy for the young man to pick up the milk shake container and drop it in a nearby garbage can. Certainly it would have been easier than my making a telephone call, looking up the location of the street, then driving to his home. Some parents might have shrugged off the entire thing as a trifle. But when those parents used that opportunity to teach their son habits that could

help him the rest of his life, it was worth all of my effort. It wasn't a piece of paper that was at stake. It was the quality of a boy's life. If not stopped now, the young man could become so calloused to his sense of responsibility that he might come to believe that there is nothing wrong with being part of the problem instead of the solution. He could have shrugged and said, "Let someone else take care of it." But that thinking is totally foreign to the principles of The Church of Jesus Christ of Latter-day Saints. And it always has been.

Somehow it is difficult to picture Jesus throwing litter on the streets of Jerusalem or Bethlehem. Perhaps there is some significance in the fact that he had his disciples pick up the bread and fishes left over when the multitude had filled themselves on the mountaintop.

What might a Church member think if, on an outing, the elders quorum president or bishop's counselor were to leave his litter on the shore of an alpine lake? What might the Scouts or Explorers think? What about the nonmember

Hartt Wixom, general secretary of Aaronic Priesthood-Youth in the Holladay (Utah) Tenth Ward, is environmental editor of the *Deseret News* and has received national and state awards for his work in conservation.

adult who came along to supervise?

Although the phrase "Cleanliness is next to Godliness" has been repeated often enough to become trite, the Church has always been dedicated to it. We should apply this principle to the environment around us. Few other issues in our time cry out with such vigor and such clarity.

People throughout the world are becoming more and more aware of what man has done to his environment. These discoveries build concern, and concern in turn motivates action. The battle on pollution is beginning to spread. Experts estimate that in some ways it may already be too late to reverse the trend established by spoilage of the environment by automobile exhaust fumes, oil leakage, pesticides, fertilizers, garbage, raw sewage, belching smokestacks, industrial waste, and other pollutants. Latter-day Saints should do their part in this worldwide effort. Opportunities for service are everywhere.

The Lord has warned that a time would come when a "desolating sickness shall cover the land." (D&C 45:31.) Who is to say that in part this sickness could not come

from our own contamination of the world? Scientists indicate that many rivers, lakes, streams, and public lands already have been polluted to such an extent that animal and human life is being affected. Even the air we breath could poison our lungs, and, in fact, in some large cities, such has already happened. People who live in those cities tend to have poorer physical and mental health, according to some studies.

The issue is clear: Either we clean up the world, our nation, our cities, and our own homes and yards, or we may bring upon ourselves a desolating sickness that already has killed and injured numerous forms of plant, marine, and animal life in various parts of the world. Literature on the subject is readily available. You need only turn to your local news media or library to learn of the problems and how you can help.

In speaking of the scourges and judgments that might come upon the world, the Lord said, "For shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay." (D&C 84:59.) Are you doing your part to avoid pollution?

Do members of your community think well of the Church because

of your activities in civic improvement?

As members of the Church, each of us has an obligation to do "good to all men," to seek after those things that make life "lovely, or of good report, or praiseworthy." (Article of Faith 13.)

Certainly we have learned long ago that "it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will. . . . For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in no wise lose their reward." (D&C 58:26-28.)

Ask yourself now—what can I do to help? Chances are that there are other good people waiting to work with you on a project for improving your own street, neighborhood, or city. And if we take care of our own individual responsibilities—no matter how small—then our neighborhoods and communities, the nation and the world will somehow take care of themselves. ○

When I Look Back

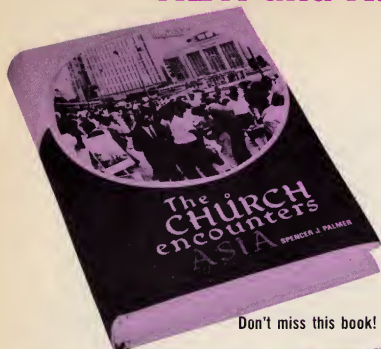
By Gilean Douglas

*When I look back on the fields I've sown,
the weedy prose and the spindling rhyme,
I know again what I've always known:
So much to do and so little time.*

*The seasons lean on my sweated shoulder;
before there is green through the heavy clay
the year is old and I am older,
and now is already yesterday.*

*I visioned acres of golden earing
and ripened fruits of a fertile loam,
but it is fall in my thistled clearing,
and I have nothing for harvest home.*

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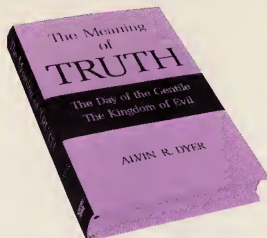
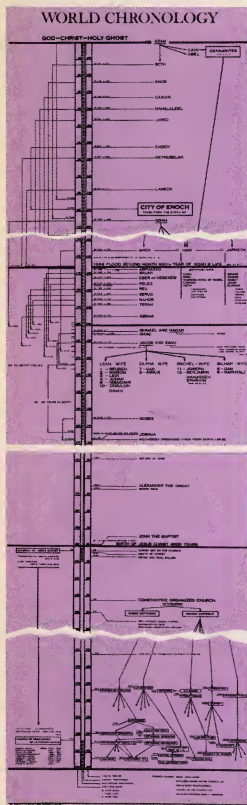
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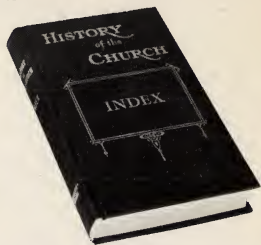
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Fiction

The Mailbox

By Florence Doyle Putt

• I used to watch her trudging down the lane, head tied up babushka style, heavy shawl and boots, for the path was apt to be soggy with mud. Grandma Meggs took that walk every day of the year except Sundays and holidays, and sometimes she forgot and came even then. Like the mailman himself, "neither snow, nor rain, nor heat, nor gloom of night" could stay her from her appointed course.

Even when the lane was deep in snow, she plodded through. I called her over one cold winter day to visit awhile and warm up before walking back. I was her nearest neighbor, but that wasn't very close, for I lived across from her mailbox. Her tiny cottage was down at the end of that long lane.

A friend used to say, "Grandma must have a 'case' on that mailman." But it wasn't funny. It wrenched my heart to see her, for so often the box was empty. She lived alone, and her children were scattered to the four winds. She told me, "They're good children, but they have their own lives to live and they're so busy." She didn't see them all in a year's time.

She had a telephone because the children insisted on it and paid the bill, but she was rather hard of hearing and seldom used it—and never for visiting, the way her neighbors did. Newcomers to the community scarcely knew her house was there, and oldsters like herself rarely went visiting. The bishop called occasionally, but Grandma didn't go to church anymore, since she couldn't hear and wouldn't bother the neighbors to take her.

I told her once that my daughter would bring her the mail and save that long walk. But she wouldn't

have it. She wanted that anticipatory stroll herself. Every two weeks Mrs. Vinton took her grocery shopping, but even that was getting to be an ordeal. Everything and everybody moved so fast, and Grandma didn't like to hurry. Mrs. Vinton would say to her teen-age daughter, "Now you help Grandma with her shopping, while I do my other errands." The girl would dash from counter to counter and when the list was filled would say, "That's all. Time to check out, Grandma." Grandma wasn't ready to check out; she wanted to look around and see things. But she'd come, reluctantly leaving the store and returning home.

In the summer she'd come down the lane wearing her sunbonnet, stopping to pick a wild strawberry or sniff a wild pink rose. Her step was perky, but sometimes when the mailman did not even stop—would just wave his hand and call, "Nothing today, Grandma"—I could see her sort of wilt. She'd begin her slow trek home, showing every one of her 83 years, and then she would report to Mickie the cat.

"Nothin' today, Mick. Guess Lora'd be canning and getting the twins ready for school, and Jack's probably traveling, flying all round the country on his law business—no time to write letters. Wish I knew where Myra was—that paper she works for sends her all over

Florence Doyle Putt, retired elementary school teacher from Columbia Station, Ohio, is a free-lance writer and newspaper correspondent who "knows from observation and experience what letters mean to parents whose children have scattered."

creation. 'Course, with writing all the time and getting paid for it, she don't have no mind to write to me. Sure would like to know how little Sue is. They were worried about her eyes last year—wonder if she had that operation. Jean must be about ready to graduate. She'll be having boyfriends, and it won't be long till she marries. Better finish that patchwork quilt so I'll have a wedding present handy."

Then it was autumn, and the milkweed and golden-rod and joe pie purple painted the lane. Sticktight and teasel pulled at her long skirts as she passed—there wasn't enough traffic in her lane to keep the weeds down. The sumac was a glory, and the woods were aflame on either side. But the mailbox was still empty. Oh, once a month there was the electric bill, sometimes a catalogue or advertising folder, but Grandma's purchasing power was limited, and her name was not on many lists.

She'd go back and confide in Mickie, "Nothing worth going after. I do wish one of the children would write me." She sent wavering scrawls to each of them so they'd know she was all right, and she never forgot a birthday nor an anniversary. She couldn't afford presents on her pension unless it was some trifle she had made, but she'd always send a letter in remembrance.

Her children didn't like to have her live there alone. Lora invited her to come to Stillwater—"But what would I be doing in that passel o' kids?" asked Grandma. Myra said she could stay with her in her city apartment, "But I have to travel so much she'd still be alone." Dick said he'd pay somebody to stay with her—his wife was a busy society girl—but Grandma would not fit into their way of life at all. Jack and his wife were willing to take her, but Jack's wife was a working woman, and their house had no extra bedroom.

So they had a round robin discussion of it via mail and telephone, and a rest home seemed to be the answer. That was the intelligent, modern approach to the problem. Mother would have the best care, and they were all willing to help pay. She would be surrounded by friends of her own age and with her interests, and they wouldn't have to worry anymore.

How to tell her? They knew she loved her home and was painfully independent. Myra, the writer, had better draft the letter and they'd all sign it:

Dear Mother, We children all feel that it is not safe for you to live alone, especially with winter coming on. Neighbors are not close, and we might not even know if you were sick. So we have investigated

all over the county and decided to make arrangements for you to enter the Chimney Corner Rest Home in Camden. They will take you for your pension, and we will pay the balance. Jack and Millie will be out Sunday to help you move. Don't take anything but your clothes. The home provides everything. Just leave everything in the house, and Lora and I will go out someday and take care of things. Mrs. Vinton will probably take your cat.

You will have good meals on time and have lots of friends your own age to talk to. We can come and see you once in a while, just as we did at home, and you won't even have extra beds to fix or dishes to wash. We will all feel better to know you are in good hands and think you will be happier.

Love,
Myra (writing for Lora, Dick,
Jack, and Millie too)

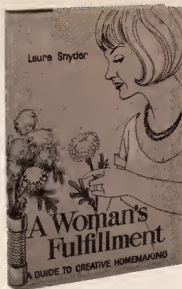
Winter chill was in the air when the letter was sent. Weeds had become blackened with frost. The milkweed pods had exploded in a white fluff. In the morning there would be ice on the water in the ditch, and it wouldn't melt until the sun got higher.

It was on such a morning that the letter came. The postman had gone on, so she was alone when she found it. She'd wait to read it till she got back to the haven of her rocking chair and spectacles, savoring its anticipation a little longer. She couldn't help hurrying a little, though. Her face glowed with happiness. Someone had at last remembered. She hurried, which is probably why she slipped. The first step of the stoop was still in shadow—the sun had not yet melted the thin film of ice—and Grandma Meggs went down hard, striking her head on the stone beside the step. . . .

No smoke was coming out of her chimney that morning, and it was cold. I tried to telephone her, but there was no answer, so I decided to go check on her in person. Thus I was the one who found her, just as she had fallen, with Mickie cuddled up close and meowing pitifully. I phoned the hospital, phoned the children, rode beside her in the ambulance, and stayed with her until the end. I was the one who had to report to the children when they came. Grandma regained consciousness a few minutes before she died and left them a message.

"Tell them," she said, "I was so happy to get the letter." It was still clutched unopened in her still hand. ○

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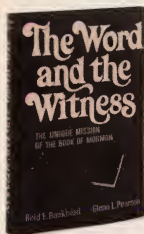
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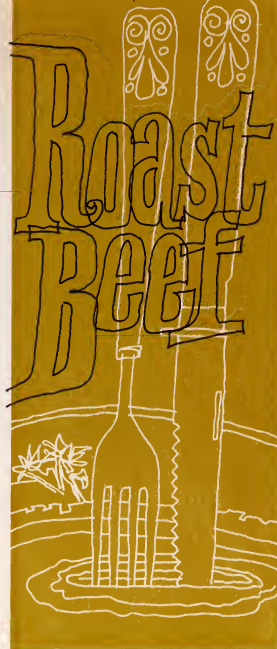
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FAMILY DECISION MAKING

Part 1: Daily Routine Decisions

By Dr. Melvin J. Stanford

• "Are the Petersons coming over to have dinner and family home evening with us tomorrow night?" John Clark asked, as he settled into a comfortable corner of the sofa and picked up the evening paper.

"Yes," replied his wife, Ellen, "they will come at six o'clock. I think I have my plans all made for dinner. We'll have ham and asparagus casserole."

John lowered the paper and raised his eyebrows. "Ham and asparagus casserole? I thought we had talked about roast beef."

Ellen smiled back at him. "Yes, we did, but ham is on sale this week, and roast beef is so expensive. I have to be careful of our food budget."

John sat silently for several minutes. Then he cautiously said, "Well, you know, roast beef is a

substantial dish, but casseroles—they're for ladies' luncheons and things like that."

"But, honey," protested Ellen, "you like ham and asparagus casserole. You said you liked it."

"Yes, I like it," John admitted drily, "about once a year."

Ellen was becoming visibly upset. "Oh, now I don't know what to do!" she exclaimed, as she retreated to the kitchen.

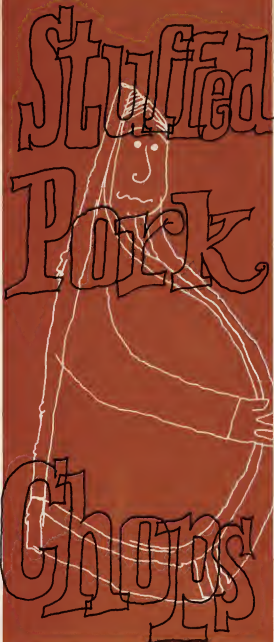
What is going on in the Clark household? John and Ellen are trying to make a family decision. They are each seeking to satisfy certain objectives but are not making much progress in reaching an agreement. How will they resolve the problem?

Family decision making is an important part of family living. It is also a potential source of family

Dr. Melvin J. Stanford, Sunday School chorister and financial clerk of the Oak Hills Second Ward in Provo, Utah, is director of management development programs at Brigham Young University.

A stylized illustration in white lines on a mustard yellow background. On the left is a carrot with its leafy top. To its right is a pea pod, shown open to reveal several round peas inside. The text 'Peas & Carrots' is written vertically in a large, bold, outlined font along the left side of the illustration.

Peas & Carrots

A stylized illustration in white lines on a dark red background. It depicts a person from the waist up, holding a very large potato in front of them. The text 'Stuffed Potatoes' is written vertically in a large, bold, outlined font along the left side of the illustration.

Stuffed Potatoes

A stylized illustration in white lines on a mustard yellow background. It depicts a person from the waist up, holding a very large cracker in front of them. The text 'Crackers' is written vertically in a large, bold, outlined font along the right side of the illustration.

Crackers

discord and bitterness if it is not done wisely. Love and unselfishness are essential to family harmony, but they are not always sufficient to resolve genuine differences of opinion. Patience and skill are also very necessary.

Are there skills that can be learned to help make family decision making easier? Managers in all kinds of organizations have learned to improve their decision making by developing certain techniques. No one method will work for everyone nor for every situation. However, some of the guidelines that are useful to managers can also be useful to families in making harmonious decisions. Two important guidelines that may be used are (1) objectives and (2) alternatives.

First, what are our objectives with respect to the activity about which a decision is to be made? Clearly identifying one's objectives or goals gives a point of reference for comparison of various alter-

natives that may be considered.

Second, what are the alternatives? What specific, separate courses of action will accomplish our goals or objectives? A skillful manager would hardly think of making a decision without considering, or at least searching for, two or more alternatives. Yet, in our family activities, how often do we regard something important in terms of "Shall we do this or not?" rather than "Could we do this better another way?"

These two basic guidelines are useful over a wide range of decisions, from little daily routine decisions to the more significant kinds that are long-range. Family living involves both kinds, but it is the daily routine decisions that confront us most often and thus can be frequent sources of potential difficulty. We tend to make these little decisions almost instinctively, based on our knowledge or assumptions about how other family members will be affected. Much

of the time these instinctive decisions may work out well, but if our assumptions are inaccurate, there can be trouble. In the Clark household, Ellen had assumed that John liked ham-and-asparagus casserole, so in her own mind she made a decision to serve it. Her assumption was probably influenced by the facts that she herself liked that particular dish and it would be easier on the food budget. She hadn't expected the reaction she got from John, and it upset her. Let us see how John and Ellen resolved the matter.

John laid down his paper and arose and followed his wife into the kitchen. He put his arm around her shoulder and said, "Honey, I'm sorry. I didn't mean to upset you." Then, after a long pause, he continued, "Aren't there enough foods that we both like so that we can have a good selection without either of us being disappointed?" "Yes," agreed Ellen. Then she suggested, "Could we make a list of



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dishes we both like, so I can choose from it and be sure that you will like what I choose?"

"Excellent idea!"

Isn't this just plain courtesy and common sense? Yes, in an organized way. The Clarks identified one objective about family meals: to have dishes that both of them liked. Then they agreed to select a range of alternatives to meet this objective. The day-by-day menu decisions should now be easier for Ellen because she can, without the need of consulting John or the risk of disappointing him, choose from their mutually accepted range of alternatives those foods that meet her other particular goals at the time, such as budget, timing, and occasion. Nor is she forever limited to the list that she and John drew up, because John also agreed that he wouldn't mind if Ellen tried new recipes on him occasionally, as long as it wasn't when company was coming to dinner!

Thus the guidelines of goals and alternatives can be helpful in making routine family decisions. Mutually accepted alternatives are also important in family decision making because agreement promotes harmony. Disagreement can result in discord, but it need not. In itself, it is not necessarily bad. A certain amount of disagreement is the natural result of healthy differences of opinion that stem from the vital principle of free agency. But family members normally have so many things in common that the areas of potential agreement should be numerous and large enough that the areas of disagreement can be respectfully avoided. An important challenge in family decision making, then, is to develop skill in consciously using the guidelines of goals and alternatives to identify those alternatives which are mutually acceptable and consistent with family goals. ○

(To be continued)

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Ernest Eberhard, Jr., coordinator of the Aaronic Priesthood department in the Presiding Bishop's Office, examines new achievement booklets.

The New Priesthood Personal Achievement Program

● To increase the measure of self-responsibility that young men of Aaronic Priesthood age desire to exercise, the Presiding Bishopric is instituting a Priesthood Personal Achievement Program in English-speaking areas of the Church on September 1.

The Personal Achievement Program is designed to give strong emphasis to the young man's relationship to his Heavenly Father and his Savior, Jesus Christ, with himself as an individual participant in building the kingdom of God and helping all of God's children to attain eternal life.

The new program interprets the priesthood as being the foremost power in the total life of the young man and as not limited to a quorum meeting and assignment activity. It is designed to provide

application of priesthood principles and growth in the development of the young man's personality and character; to build in him spiritual sensitivity and a deep love for God and for his fellowmen; to assist him in understanding that priesthood is the basic strength, the primary guiding force in all aspects of his life; and to strengthen his power and desire to direct his own life through developing goal-setting skills.

As a means of making the achievement of goals more certain, the program promotes maximum communication between the young man and his parents, as well as his bishopric, home teachers, priesthood advisers, and auxiliary leaders.

It is hoped the young man will be motivated to learn of his priest-

hood duties and prepare himself to receive the oath and covenant of the Melchizedek Priesthood, to have the desire to go on a mission, and to look forward to founding his own family kingdom through temple marriage.

Through applying the priesthood to his daily life, each Aaronic Priesthood bearer will be encouraged to understand more fully President John Taylor's definition of priesthood:

"What is priesthood? It is the Government of God, whether on earth or in the heavens, for it is by that power, agency or principle that *all* things are governed on earth and in the heavens, and by that power all things are upheld and sustained. It governs all things, it directs all things, and has to do with all things that God

and truth are associated with. It is the power of God delegated to intelligence in the heaven, and to man 'on earth.'" (*Priesthood and Church Government*, 1954, p. 2.)

Instead of imposing on the young men, as has been done in the past, a set of attendance requirements, the program is now the responsibility of each Aaronic Priesthood bearer, who will develop his own achievement program.

The specifics of the program call for the young man to receive a Priesthood Personal Achievement record book several weeks before his birthday. The home teacher or quorum adviser will present it to him.

After the Aaronic Priesthood bearer has discussed his goals for the coming year with his parents, adviser, or home teachers, as he chooses, he records his goals in his record book. On or near his birthday he has an interview with his bishop, during which his goal setting in four areas will be completed and signed by him and his bishop.

To follow up and help implement the goals, each boy will have a progress review at mid-year by a counselor in the bishopric (priests by the bishop), and at two other quarters during the year by the quorum adviser, for a total of one interview and three progress reviews each year.

If a change in a boy's program seems necessary to keep him from failure or withdrawal, it will be the

prerogative of the bishop to help the young man readjust his goals. In consultation with his bishop, the boy will, if it seems advisable, make adjustments in his special goals to fit his personal situation. Care must be taken to see that young men select goals that represent genuine achievement, something beyond that which they normally would have done.

There will be seven booklets, one for each year between 12 and 18. Each young man will receive a looseleaf binder that will contain personal record forms and pouch envelopes for recording vital information and filing important certificates, records, and personal historical material. At the end of seven years he will have a priceless personal record of his teen-age years, as well as his seven Priesthood Personal Achievement records that he has used to guide himself into young manhood.

The Duty to God Award will continue to be awarded to the young man who receives four certificates of achievement, who has 75 percent attendance at his meetings, and who has been active four years in Scouting, Exploring, and/or Ensign work.

The new Priesthood Personal Achievement Program is another step in bringing young men into an individualized activity program that will not only give strength to them in facing the problems of the world, but will also prepare them to become leaders in the kingdom of God. ○

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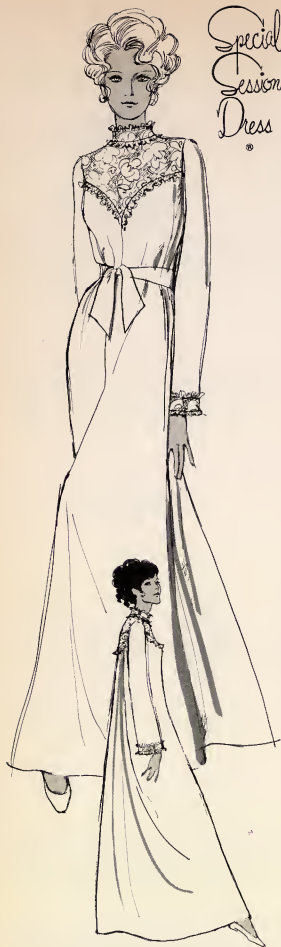
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New Directions in MIA

By Eleanor Knowles
Editorial Associate

• "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—we believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things." (Article of Faith 13.)

To thousands of stake, mission, and district Mutual Improvement Association workers gathered in Salt Lake City the last weekend in June for their annual June Conference, this 1970-71 MIA theme symbolizes new direction as well as recommitment in the programs for the worldwide youth organization during the coming year.

June Conference 1970 saw the introduction of many new programs as well as refinement of existing programs. For the first time, stake, mission, and district leaders only were invited.

Major interest in changes introduced at the conference centered around adult programs. New organizational structures and procedures for implementation were presented for three areas:

1. *M Men and Gleaners*: To be composed primarily of single persons 19 through 25 years of age.

This program is to be organized on a stake basis, with an M Men-Gleaner stake council composed of an M Man as chairman; Gleaner as vice-chairman; and one M Man and one Gleaner from each ward. The priesthood adviser will be a member of the high council. The organization can be expanded to the region and even beyond for special activities and events. Provision has also been made for an M Man and Gleaner group of single persons over 26 years of age, where there is a need for such a group, with structure similar to that for the younger group.

2. *Young Marrieds*: To be organized on a ward basis, with no specific age limit and as many groups as needs and interest dictate. On the stake level, the priesthood leader will be a high council member aided by a member each of the stake YMMIA and YWMIA boards. On the ward level, priesthood advisers are the bishop and the elders quorum president or group leader.

3. *Mutual Interests*: To be composed of widows, widowers, divorced persons, and older single people. This group also will be organized on a stake level, under the direction of a high council adviser, assisted by his wife and one participating member of the group

appointed by the stake president (forming a three-member stake committee). The program, flexible in nature, is to be determined by the needs of the groups involved, under designated priesthood leadership. This group can be expanded to a region and even multi-region area.

Another new program introduced at June Conference and to be implemented in a few months in the field is the Personal Achievement Program for young women 12 to 19 years of age. This program corresponds to a similar program for young men that will begin in September. (See page 28.)

In the Personal Achievement Program, each girl in the Church will receive a Personal Achievement Journal each year, beginning with her twelfth birthday. She will set personal goals based on her maturity and potential; and each year on or near her birthday, she will be interviewed by her bishop to determine her progress toward her goals and her worthiness for receiving a Personal Achievement Award.

The journals are planned around seven themes: "Beginning," for age 12; "Growing," for age 13; "Discovering," age 14; "Believing," age 15; "Aspiring," age 16; "Achieving," age 17; and "Fulfilling," age 18.

This program replaces the former class achievement programs for the Beehive, Mia Maid, and Laurel girls of the MIA and incorporates the goals of the individual award. It will be administered in each ward and branch under the direction of the bishop, with the assistance of Primary officers (for girls who enter the program on their twelfth birthday and have not yet graduated from Primary) and the YWMIA officers and teachers.

Also introduced during sessions of the MIA Conference were a dance qualification program for

dance directors; a training program for YWMIA sports officials; and a family camping program sponsored by the YWMIA.

In addition to general sessions in the Tabernacle on Friday, June 26, and departmental sessions throughout the city on Saturday, June 27, conference-goers attended a number of special cultural activities. Drama in the MIA was spotlighted with roadshows, a readers' theatre production, and a new play, *The Rented Christmas*. The music festival, "Make a Joyful Sound," brought together

4,000 young singers and the Mormon Youth Chorus and Symphony Orchestra in two performances at the University of Utah Special Events Center.

Other conference events included the annual Master M Man and Golden Gleaner banquet, the Improvement Era Citation and Awards dinner, a Mutual Interests ball, and "June Prom," a dance for youth and adults.

The concluding session held in the Tabernacle on Sunday morning, June 28, was under the direction of the First Presidency. ○

The Spoken Word

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System May 31, 1970. © 1970.

Trust Him to run all things well

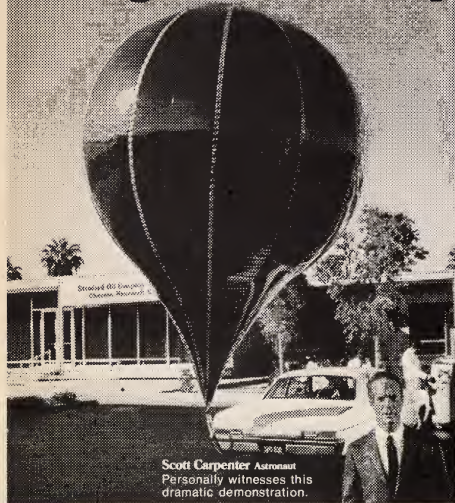
By Richard L. Evans

The swift passing of the seasons brings all of us at times to think upon the length of life, as friends and loved ones come and leave, and as we ourselves face always such uncertainties. Not one of us knows how long he will live, how long his loved ones will live. "No man can be ignorant that he must die," said Cicero, "nor be sure that he may not this very day."¹ But beyond all this—beyond all fretting, worrying, and brooding about the length of life—there is evidence everywhere to quiet our hearts, to give us peace and faith for the future, and assurances that we can count on. Spring returned again this morning. We knew it would—and it did. And just so surely as all this, life has purpose, plan, and pattern that includes eternal continuance, with loved ones waiting. And with all sorrows, loss of loved ones, loneliness, there is this that we may know: that in a universe which runs so well, the Power who runs it well is that same Power who knows each human heart, and quiets and softens sorrow, and gives assurances we so much seek, as each day brings its undisclosed events. We come; we live; we leave. Our loved ones leave—but we and they live always and forever. Don't fret. Don't doubt. Don't cling to grieving. Don't fight life, or give up, or brood, or be bitter and rebellious, or let go of faith in the future. All of us know loneliness; all of us search ourselves, and ask for answers. Trust Him, who has done so much so well, to do all things well. Trust Him to bring peace and comfort and quietness and assurance to your soul inside. "Once more the Heavenly Power makes all things new."² This you can count on.

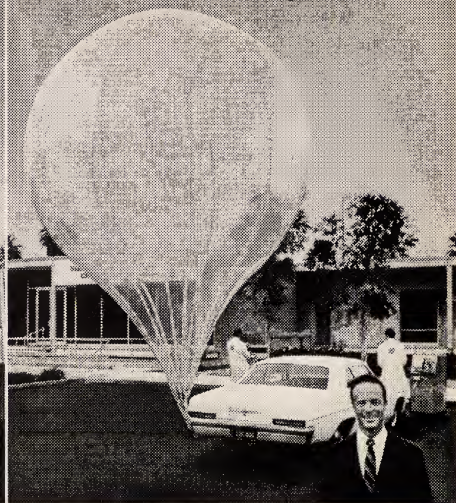
¹Cicero, *De Senectute*, c. 78 B.C.

²Alfred Lord Tennyson, "Early Spring."

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ciently. Result: wasted gasoline goes out the exhaust pipe as unburned hydrocarbons, along with increased carbon monoxide emissions. You can even see the emissions as dirty smoke. And you can feel—and hear—the rough idling. It all adds up to a car that is unnecessarily emitting dirty exhaust and wasting gasoline. Just six tankful with F-310 can correct the condition.

Formula F-310 is now in all Chevron gasolines at Standard Stations and independent Chevron Dealers. In its formula and effectiveness, F-310 is unlike any other additive in any other gasoline.

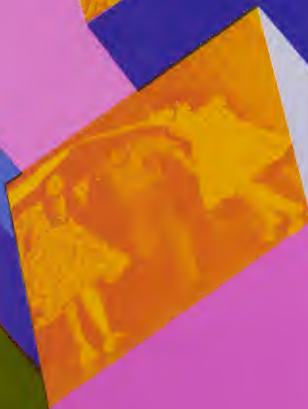
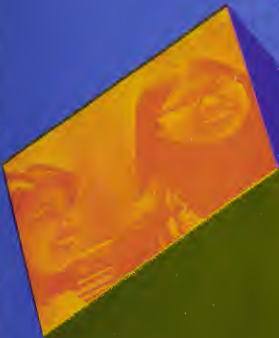
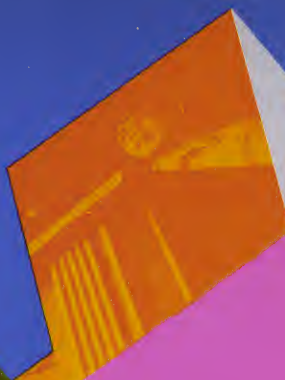
*F-310 Trademark For Polybutene Amine Gasoline Additive



Chevron with **F-310**. There isn't a car on the road that shouldn't be using it.
Standard Oil Company of California

era of youth

Marion D. Hanks and Elaine Cannon, Editors



• Richard Boyer, newly called LDS Student Association president at the University of Utah, writes: "It is a time for personal definition of values, a crucial juncture when we must decide if that which we have been taught is that which we now choose to believe. We in LDSSA are thousands who believe in God, who love him as our Father. We pray to him and are grateful for his influence in our lives. We believe in his Son Jesus Christ, and we are honored to take upon ourselves his name and to remember him and keep his commandments. We are thousands who sustain the President of the Church as a prophet and honor him in this dispensation in the tradition of the prophets of old. We are thousands who respect our bodies and live the Word of Wisdom, who are chaste and clean and virtuous, who truly want to have clean hands and a pure heart that we may one day ascend to the hill of the Lord. We are thousands who pay an honest tithing. We are thousands who hold the priesthood and, hold it or not, who honor the priesthood. We are thousands who have served missions and are now again ready to serve wherever the authorities of the Church would call us to serve. We are thousands who are preparing to go to the temple, who have been and are preparing for an eternal marriage."

What Do We Choose to Believe?

A gathering of ideas expressed to the editors

Captain William N. Hansen wrote us from Cambodia and talked about the importance of appreciating what we have in life and of appreciating the sacrifices our peers are making that we might have these blessings. He learned his lesson in a dramatic way. He writes: "While passing through an area where units had encountered some harassing fire, I looked over my right shoulder, and on a small hill approximately 100 meters away I noticed a white puff out of which emerged a black trail of smoke, indicating that an anti-tank rocket had been fired. And it had been fired at me!

"Yes, my life did flash before my eyes. Was I frightened? Hysterical? Not really. But I was disappointed because I hadn't yet accomplished all that I wanted to in this life. However, on that day that particular rocket bounced instead of detonating on impact as it is designed to do. The feeling I experienced when I came to, lying on the floor of my combat vehicle, was a most thrilling and wondrous one, as I realized that I was still alive and relatively whole. As superiors and friends visited me in the hospital, again I heard, '... lucky ... fortunate. ...' Perhaps—but the only logical account has to be blessed. I had another chance!"

Paul Rose of LaMesa, California, was killed in action in South Vietnam, but just before this very special soldier died, he wrote: "War is an ugly, vicious thing. It makes men do things that they would not normally do. It breaks up families, causes immorality, cheating, and much hatred. It is not the glorious John Wayne type thing you see in the movies. It is going a month without a shower or change of clothes. It is fear creeping up your spine, hearing the pop of a mortar tube in the jungle. It is not being able to get close enough to the ground when coming under enemy fire, or hearing your buddy cry out because of being ripped with a hot piece of shrapnel, but let me tell you that the horrors and terror of war are not half as bad as living under a communistic government. You men, be proud of your American citizenship, because many brave and valiant men are here preserving your freedom.

"God has given you the gift of a free nation, and it is the duty of each of you to help in what way you can to preserve it. America is the protector of our church, which is dearer to me than life itself."

Ruth Fox of Logan, Utah, writes: "Faith does not come in neat, cellophane-wrapped packages, molded for our convenience. Instead, faith is the course of wonder as it overwhelms our consciousness and pulls at our understanding, helping our minds to see farther than our eyes, past the mere visible to a deeper awareness that transcends knowing."

Richard Johnson, a Scout from Boise, Idaho, writes: "I believe in the United States of America as a government of the people, by the people, for the people; whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign nation of many sovereign states; a perfect union, one and inseparable; established upon those principles of freedom, equality, justice, and humanity for which American patriots sacrificed their lives and fortunes. I therefore believe it is my duty to my country to love it; to support its constitution; to obey its laws; to respect its flag; and to defend it against all enemies. This is 'The American's Creed.' To you and me, America is the finest country in the world. It is our duty as Americans to help keep this democracy alive. Through my Scout work, I will learn many ways in which I can do my part to help keep America great."

○

A Gathering of the Indians

• Some 700 outstanding Indian youth from areas throughout the United States and Canada have treasured memories of this year's youth conference at Brigham Young University. Sponsored by the Indian committee of the Church, under the chairmanship of Elder LeGrand Richards of the Council of the Twelve, the conference was held to allow selected young Indian leaders to get together to discuss ways in which they can help their people, improve conditions, insure a better life, and increase personal development.

Delegates were chosen from among the more than 4,500 youngsters participating in the Church's Indian student placement program, the 15,000 who are attending special Indian seminaries sponsored by the Church, and the more than 300 American Indian students attending Brigham Young University.

Everything possible was done to make the experience memorable. Get-to-know-your-fellow-delegate gatherings, banquets, and informal recreation events were held. But key excitement came in the discussion groups, the question-and-answer sessions. The students conducted virtually all discussions and activities, and special speakers (General Authorities and Raymond Nakei, chairman of the Navajo Tribe) offered motivation. ○



Visiting personally with many delegates were left to right, Elder Marvin J. Ashton, Assistant to the Council of the Twelve, Elder LeGrand Richards of the Council of the Twelve, and President Spencer W. Kimball, Acting President of the Council of the Twelve.



• The morning of June 16 dawned with rain and forecasts of high wind. For the boys of Sea Explorer Unit 860, Annapolis Ward, Annapolis, Maryland, this could have meant delay in their departure for a week of high adventure under 900 square feet of sail aboard the 60-foot "bugeye" or ketch rig *Mustang*. Fortunately, the Chesapeake Bay was kind and the winds abated as the boys signed on as crew under Captain Gerry Morton, USN, Ret.

Heading out with the staysail set and her telltales rippling in the wind, the *Mustang* pulled away from the Annapolis city docks. Her first destination was Bloody Point Light at the southern tip of Kent Island. The course was plotted and the ETA (estimated time of arrival) determined by one of the boys acting as navigator, using the skills he had developed during training sessions on piloting. Knowledge gained in various phases of Sea Scout training was a necessity, as the *Mustang* headed into open water and familiar landmarks disappeared. The hours spent and the skills acquired in the class in the Annapolis Ward were being put to test.

After passing Bloody Point Light, the crew altered their course to skirt the shoal water off Poplar Island. It was altered again to pass through Knapp's

Narrows, Tilghman Island, and into the Choptank River. The beautiful eastern shore of Maryland welcomed us as the boat sailed up the Choptank and turned into the Tred Avon River, docking at the town of Oxford. The boys of 860 had completed their first day of sailing. Textbook masts and fore-stays had become a reality; main and mizzen sheets, halyards and topping lifts were now tools they had actually used. After the evening meal on board *Mustang*, shore leave was given to visit Oxford.

Oxford occupies a point of land in the Tred Avon River near the Choptank. It existed as a town long before Baltimore, and in the early days was one of the two leading settlements of Maryland, sharing importance with Annapolis.

The second day we left for Blackwalnut Point and then sailed northward to the Miles River—destination St. Michaels and the Chesapeake Bay Maritime Museum.

The history of St. Michaels has been spectacular and dramatic. Since the earliest days the beautiful land-locked harbor has been a haven for boats plying the Chesapeake and its inlets. Many Baltimore Clippers, the fastest vessels of the colonial period, were built there. Punges, schooners, shipjacks, and

log canoes came from St. Michaels' boat yards. Today the harbor is used by oystermen, crabbers, fishermen, clammers, and pleasure seekers.

Back at sea, the crew of the *Mustang* displayed seamanship that won the admiration of several old-time sailors. The boys were briefed by Captain Morton on the techniques they were to use in leaving the dock under full sail. All sails were set, with the mizzen, main, and jib sheets free. The starboard stern line was held fast and the staysail boom positioned to starboard. The *Mustang's* bow moved smartly away from the dock, the dock line was released, and all other sails were sheeted in. As the *Mustang* headed northward into Prospect Bay, a squall line approached from the southwest and heavy rain reduced visibility, forcing the piloting through the Chester River to be accomplished by compass and dead reckoning.

At 1500 hours the skipper took the wheel, and shortly thereafter the *Mustang* was hard aground off Calf Pasture Cove. Drift had not been accounted for in the compass course plotted. The boys quickly went over the sides and took the anchor forward to deeper water. By kedging—that is, securing the anchor into the bottom forward of the bow and winching the vessel forward—the *Mustang* was finally freed.

Exploring the Chesapeake

By Art Reid Skipper, Sea Explorer Unit 860 Illustrated by Merrill Gogan

Friday, 0900, found the *Mustang* on a course of 215 degrees, bound for the Chesapeake Bay Bridge with an ETA of 1306. The timeless maxim that "all good things must come to an end" was swiftly becoming a reality. The *Mustang's* log records that, at 1445, the ship was tied to the Annapolis city docks and all hatches, sails, and lines were secured, marking the end of our 150-mile trip and our exploration of but a few of the 3,237 square miles of open water and 5,616 miles of shoreline of the beautiful and historic Chesapeake Bay. Given such a setting, is it any wonder that the boys of the Annapolis Ward are interested in Sea Exploring? ○



Capt. P.V.H. Weems, USN Ret., who taught navigation to Charles Lindberg, Richard Byrd and Wiley Post, explaining plotting to Sea Explorers Dean Robinson, Ken Larsen, Eric Poulsen, Paul Crowther, and Mark Coleman.



The crew—rear, left to right: George Allred, Mark Coleman, Lou Balestra, Art Reid; front, Tom Reid, Kurt Abendschein, Jeff Lanning, Kenneth Allred.

The Four Supreme Tests of Youth

By Dr. Victor B. Cline

- Hercules, the famous hero of Greek legend, was required to accomplish 12 impossible labors for Eurystheus, son of the king of Argos. These tasks included such things as cleaning the Augean stables in a day, capturing the savage bull of Minos, and killing Hydra, the poisonous serpent with nine heads. The ultimate reward for these accomplishments turned out to be a gaining of immortality and living with the gods.

It is speculated by some authorities that Hercules was probably a real man, possibly a chieftain of Tiryns in Mycenaean times and a servant to King Argos. His deeds, a meshing of some truth and fiction, present some psychological truths far beyond the specific details of this apocryphal history. This is a story of a man who with great self-discipline, imagination, and courage accomplished a number of incredibly difficult and stern tasks and by so doing reached the Greek version of the celestial kingdom.

It would seem that every age has its special tasks or trials on which each human spirit has to test its mettle. And our age demands no less, in some ways, than was demanded of Hercules. Though the tests differ, the challenge and difficulty remain unchanged.

After working some seven years in the Counseling Center of the University of Utah and assisting youth privately and in a variety of clinics and organizations, I have found what I believe to be the latter-day equivalent of Hercules' labors faced by Latter-day Saint youth. These four labors or tasks are not primarily physical. They do not require brawn, physical prowess, nor sheer strength, but rather lie in the area of psychological or moral tests or challenges. Yet in some ways they present even greater difficulties than those faced by the legendary Hercules. The four tests faced by LDS youth might be likened to climbing four Mount Everests. At times they appear almost impossible to surmount. But if accomplished, the rewards are great—in fact, without price. And the simple fact that others have scaled these heights suggests that we might also.

The first labor that faces every man fairly early



in life is the struggle with authority. We call it "authority conflict." We don't want to obey rules set up by others. We don't want to be told what to do. We want to have our own way. And yet, if society is to survive, we have to enter into agreements with others for our mutual protection and benefit. Many young people, in their almost fierce desire for freedom and independence, feel that they are above the law, or would like to be. They are restless at the restraints imposed on them and their behavior. The initial testing of authority begins in the home with the parents representing the position of the so-called Establishment. Since the family represents society in miniature, it is here that many protracted struggles occur between the generations. And every generation experiences that same conflict or struggle.

One morning I interviewed a young Latter-day Saint college student. In the space of one hour he smoked one and a half packs of cigarettes. He would smoke one cigarette partially, then put it out and go on nervously to another. Because of the look of distaste on his face, I asked if he enjoyed smoking. He replied, "Good heavens, no!" Then I asked why he smoked at all, since he didn't like cigarettes. He looked confused and replied that he didn't know.

When asked about his drinking patterns, he indicated that he consumed a considerable number of alcoholic beverages but, again, found them relatively distasteful and was unable to understand

Dr. Victor B. Cline, professor of psychology at University of Utah, has had a wealth of experience nationally as a research scientist in the area of human personality and mental health. He has been named to numerous professional societies and is on the Youth Protection Committee. He and his wife are the parents of eight children.

why he drank. He was not attending religious services even though he felt an attraction to the Church and its philosophy and teachings. He was not sure why he didn't attend.

As we explored his background, we found that he was locked in a major power struggle with his father, a devoutly religious but rather strict man. Effective communication and understanding had broken down. It soon became apparent that the strategy—largely unconscious—that this young man was using in dealing with his father was to break the rules and prohibitions of their mutual religion. This, he knew, would effectively hurt his father and would also demonstrate freedom and independence from his rule.

Unable to effectively deal with his father and the authority he represented, this young man was acutely depressed, alienated, and ineffectual, and was cut off from spiritual and religious ties that he still valued. He was caught in a bewildering maze of conflicting loyalties and feelings. He could barely function.

A young married woman, grossly overweight, was in rebellion against her husband. She hated herself in her obese, bloated state. She asked for help in taking off the weight, but despite the many diets she was given, it became apparent that for some unknown reason, she wouldn't cooperate. She couldn't seem to do those things necessary to make herself attractive. The answer to the dilemma emerged when she revealed that her husband constantly chided her about her overweight condition and frequently suggested that she cut down on her eating. However, in her rebellion against her husband she inadvertently revealed, "I'll be darned if I'll take off any weight for him." Thus, to spite her husband she kept herself in a continually unattractive state, despite all of the negative consequences for herself.

"Kicking against the pricks" is a common consequence of this type of authority struggle. Injury is done to oneself as part of a frustrated angry response to the jabblings and irritations occasioned by the authority's saying no or by parents grounding one for unapproved behavior.

What makes adjustment to this problem so difficult, frequently, is that sometimes the party being restricted is right. The person who denies the opportunity—for instance, the father who takes away the car—may not fully realize the other side of the situation. This requires supreme tact and patience by the one who is misunderstood, as well as skill at negotiating and reconciling differences. Some young people learn how to resolve and solve their authority problems, but others never do. They become bitter, truculent, constantly angry, and frustrated, and are in a state of continuing rebellion against their religion, their God, their spouses, those they work for, and even sometimes themselves. Many are thus divided and torn within; they are truly unhappy individuals.



The second great labor facing most young people is the crisis of self-confidence in one's self-image,

or being able to respect oneself. In a survey made several years ago at the University of Utah, the following question was asked: "Do you feel that you have an inferiority complex?" Ninety-three percent replied, "Yes," which suggests that a great majority of people struggle with this problem.

The author once interviewed a very attractive Latter-day Saint girl in her late teens. She had been going steady with a man much older than she, a man who was an ex-convict, an alcoholic, assaultive and abusive to women, crude and degrading in his personal manner, and ridden with venereal disease. Her girl friends and family were shocked and disturbed that she would permit herself to date such a person and suggested that she talk to a counselor. When asked if she loved him, she quickly responded, "Oh, no!"

"Then do you like him?"

She replied, "No. I'm afraid of him."

When asked why she persisted in dating him, she responded in a weak, almost inaudible voice, "But who else would have me?"

Her image of herself was so low and abased that she felt that she didn't deserve any better. It is obvious that if you think you are "nothing," you may go with and date "nothing." You may also marry someone who is "nothing," with frequently disastrous results for you personally and even more for your children.

The self-image that we live with plays an extremely vital role in influencing the decisions we make, the jobs or vocations we choose, and our ability to resist temptation. Some studies indicate that one of the key reasons young people use drugs or alcohol or engage in other activities that might be harmful to themselves is that they cannot ignore the influence of their peer group.

One Latter-day Saint boy, a teen-ager, justified his using drugs by saying, "But there is nothing in the Word of Wisdom that says that using them is harmful." A few minutes later he revealed that he had been drinking alcohol frequently, and he had another rationalization to justify this.

We can always find a reason to justify or excuse any act, no matter how anti-social or self-injurious it may be. Many young people who enter the drug culture or hippie life are initially entranced and made to feel good when the people in these groups accept them as they are. There is no criticism or condemnation made of them. Their hair can be long, their clothes dirty, their bodies unwashed and smelly. No criticism is ever made of their behavior, of their experimentations with sex or drugs. They feel refreshingly liberated. They congratulate themselves on being anti-establishment, on having overthrown all the mores

and the morals of the Judeo-Christian ethic. What they don't realize is that this new life they have chosen has much less to offer than what they left behind. Loyalty, love, sacrifice, duty, charity, enduring for the sake of another are all qualities lacking in the drug culture. It's a life where the stimulation of one's nerve endings and inner psyche is the ultimate good, where exploitation of another for the sake of one's own needs is commonplace. It's a life of bondage, not of freedom. Freedom for them is only illusory.

Unfortunately, those individuals who lack self-confidence, who don't love and respect themselves, are most frequently prone to accept the friendly invitation of those in this culture, with its promise of no criticism, of ego-building blandishments, of an easy way out, of a new life. But it's a trap—a spiritual death for many and a physical death for a few more, as any therapist sadly knows who specializes in treatment of these people.



The third great labor or challenge has to do with learning how to "relate" to other people. These include our parents, brothers and sisters, the person we marry, our children, the people we work with, the man we work under, the people we supervise, the people who live in the same block as we do, and the members of the social groups to which we belong. Learning how to re-

late to and with other people may be the most important thing we ever do. This includes learning how to love and letting someone else love us. If we learn to do this effectively, we permit the myriad of our social and emotional needs to be fed and met. If we are unsuccessful in our relations with others, there may be damage to our social, emotional, and spiritual development.

Not too long ago a funeral was held for a lovely woman whose husband had died about five years previously. Her seven sons and daughters unitedly wept as the beautiful and touching tributes were made to their departed mother at the funeral. Two days later the family met at her empty residence to decide how to divide up her few belongings. Two of the daughters began arguing over who would get a worn-out sofa, worth possibly ten dollars. Their insults to each other finally resulted in a fight. This division of their mother's property had served to reopen the bitter rivalries and relationships they had never learned to resolve as children.

Another woman heals everyone with whom she comes in contact. She has a special gift in building up people, in inspiring them to be at their best and to magnify their talents. Everyone who leaves her presence has been enriched and rewarded. Needless to say, she has many friends and is much loved. She has developed her special gift in relating to others.

The final labor or test deals with the subduing of the natural man. Psychologists sometimes refer to the id, or our impulsive, irrational nature.

Every man has a struggle to subdue this "tiger" within. It includes the passions and appetites resulting from man's basic instinctive and carnal nature, such as sex, aggression, greed, and covetousness. It can also include addictions to alcohol and drugs. If these passions are subdued and controlled, man's rational and spiritual nature (ego) can direct the course of his conduct. If the passions dominate, the man may be destroyed, he may wreak havoc in his family relationships, or his future ambitions and career may be jeopardized.

This is an eternal struggle from which no man is exempt. For example, a 20-year-old boy I know, a heroin addict, tearfully realized, after it was too late, that he had lost his free agency. The only thing he lived for was another "fix," not because it felt that good, but just to keep from hurting so bad.

Sexual passions, so marvelous and healing in their proper place and a great cement in a good marriage, can destroy and corrupt if abused or misused. Aggression, anger, and hostility can also destroy and, in a few moments, wreck the ambitions of a lifetime. However, if properly channeled and diverted, they can be directed into competitive sports, business enterprise, humor, or even the arts and music.

If we are to accomplish our labors, or climb our four Everests, there needs to be a reason other than just because these challenges exist—"just because it's there." For anyone to be motivated for so many years, deferring immediate gratification of impulse for some greater gain later requires a divine commitment. There has to be an ultimate goal or purpose. And that goal, I believe, is the hope of someday living in that community of righteousness in life after death, when love and mercy will prevail. Perhaps there we may also help those who have stumbled, whose lives were shattered because evil was in the world and the Prince of Darkness misled them.

I don't think heaven will be a happy place if we are alone. And it may be that through the strength, courage, and self-discipline, as well as faith and charity, that we develop in this earth life, we may find the capacity to bless those who are less able, who are weary, who are sad, who need comforting and hope, that they may experience joy too. We are our brother's keeper no less in this life than in the life to come. ○



Much is said about "gaps" these days—generation, communication, and so forth. We have faced the subject in these pages frequently. This anguished expression of a concerned parent trying to reach a loved child "out there" is worthy of special thought from both generations.

The Editors

AND SO YOU WAIT

By Renay Morton

The night is eternity.
You stare into unfriendly blackness.
The round steel orb of the clock ticks mercilessly.
Small sounds of sleep come from upstairs—
An unrecognizable word, a cover tossed away—and still you wait.
You pace and pray, pray and pace.
Why, Father? Why me?

You kneel in helplessness for a measure of strength;
Your own is ebbing quickly away.
Thoughts, like arrows, come fleeting,
Piercing the very innermost reaches of your mind.
"Let this child be dead!" you silently scream.
For death is not a punishment—
Simply a progression, from one sphere to another.
Better death than this psychedelic existence,
Where right and wrong link fingers with real and unreal.
Better sweet release.

Guilt washes over you, washes like a great cleansing tide.
You wish to run, to hide your unfaithfulness before God.

A sound breaks through your reverie.
A car, the slam of a door,
Hurrying footsteps announce the dread.
You look into the eyes of a stranger.
Each of you can see the empty loss of the other.

Phrases rattle,
Empty phrases that answer nothing for a heart-sick parent and a
guilty, brash child.

And so you sit.
Your hands reach out, fingers almost touching.

Silence hangs thick in the air,
Your many varied thoughts bouncing from the walls.
Repetition abounds.
Familiar words seem trite and unreal.
Easier by far to remain silent, keeping the hurt quiet!





Regret and condemnation flaunt their faces.

You swallow, and swallow again, the thick bitter taste of despair.

Lighthearted memories lift the corners of your mouth.

Relax not!

Despair and helplessness once again slam into the tender lacework of memory,

Scattering asunder, littering the landscape of your mind,

Too hard to sit so close, so you part.

A door closes smugly.

You are again excluded.

Soon abstract bits of melody filter through the air.

Your child has retreated into fantasy once more,

Seeing music and hearing paintings!

A tear trickles down your cheek.

A second follows the first.

Slowly, then wracking, wrenching sobs.

Each intake of breath is a knife, to stab and probe.

Unseen, your wound bleeds freely; despair threatens to overpower;

Bitterness surfaces to engulf you.

Self-pity reaches forth tenaciously to cling and smother.

You raise an unseen hand in fear,

But no one comes—you are alone.

Elusive time glides slowly.

To the east, swordlike fingers of morning stab into the pastel softness of pre-dawn.

You seek the bosom of comfort.

You have walked through the valley of death;

Evil has presented its face, to mock.

Words blanket your sleep.

Nothing has been resolved;

Your task yet lies before you, unsolved.

Perhaps time and maturity will strip you of this dreaded contract.

Full morning light bursts into the room.

Daylight hands you a new reprieve—

And so you wait!

Illustrated by Bill Winkler

FROM WITHIN ME

By Robyn Kite

Houston, Texas, speech festival winner

• From within me—what? From within me—why? From within me—how? I often surprise myself by the things I do, the ways I feel. From within me—mixed emotions. I hope the Lord understands, for I find comprehending very hard.

From within me—tears. Tears from exhausted laughter. Tears with *Oliver* and *Flowers for Algernon*. Tears for a child entrusted in my care. Tears for lonely thoughts and desperation. And tears just because I'm me.

From within me—joy. Joy for the fire of "Come, Come Ye Saints." Joy for Christ's love and anxious surprises. Joy for a leaf that has defied the wind. Joy for the first step of mankind's child. Joy for living and breathing.

From within me—respect. Respect for the teachers who touch my heart, mind, and soul. Respect for the soil that the Lamanites touched. Respect for the majesty of the human body. Respect for the Lord and the love he shines upon his children. Respect for respect and those who can keep it.

From within me—love. Love for giving and sharing, not for taking. Struggling love for the lost and different. Love for mischievous feet, small hands, laughing eyes. Love for the gospel's sun and the warmth of its rays. Love for time and all eternity.

When I die my epitaph will read:

"Here lies me.

I have been what I could be."

Illustration by Peggy Hawkins

A DIRTY EXHAUST DOES MORE THAN DIRTY THE AIR.

Conoco's new super-cleaning additive is now in all 4 gasolines. They help keep an engine's breathing system (carburetor, valves, PCV control) clean. Fuel waste is reduced. Your engine breathes easier ... you will, too.

What does a dirty exhaust mean?

That your engine is building up deposits that can throw your air-to-gasoline mixture out of whack. Your engine's dirty so it takes in more gasoline than it can burn. This unburned fuel goes into the air as dirty exhaust.

How does cleaner-air additive help?

The new additive is a super-cleaner that helps keep carburetor, valves, PCV emission control clean; helps prevent engine deposit buildup; helps balance air-to-fuel mixture; reduces unburned fuel. And that means a cleaner exhaust.

Can it actually improve mileage?

Yes. These new Conoco gasolines can reduce fuel waste. You burn less gasoline, and you get more miles, more ride for your money.

Will Conoco cost more?

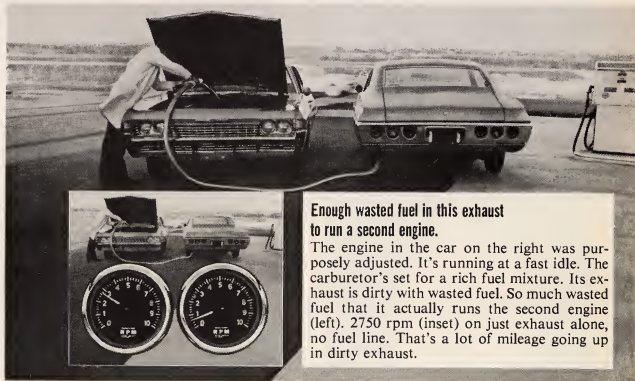
Not a penny more. You pay the same price you've always paid for Conoco gasolines.

Is the additive in all 4 gasolines?

All 4 Conoco gasolines: Premium, Super, Regular, and Conotane now contain cleaner-air additives.

It can waste enough fuel to run a second engine.

(Look at this remarkable demonstration)

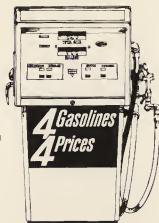


Enough wasted fuel in this exhaust to run a second engine.

The engine in the car on the right was purposely adjusted. It's running at a fast idle. The carburetor's set for a rich fuel mixture. Its exhaust is dirty with wasted fuel. So much wasted fuel that it actually runs the second engine (left). 2750 rpm (inset) on just exhaust alone, no fuel line. That's a lot of mileage going up in dirty exhaust.

New Conoco gasolines help get back some mileage wasted in your exhaust.

**Now, more than ever
...more ride for your money.**



Hottest
Brand
Going.

Research & Review

Why Did the Latter-day Saints Experience Persecution?

By Leonard J. Arrington
Contributing Editor

● Despite the Savior's injunction to love our neighbors, recent events testify that violence and brutality are as real in this dispensation as they were when Jesus completed his ministry.

How do we explain man's inhumanity to man? To give the question a historical setting, how do we explain the persecution and cruel treatment given to early Latter-day Saints by others who pretended to be followers of Christ? The monstrous savagery of the mob at Haun's Mill, the ugliness of the massacre of the Prophet Joseph Smith by men with painted faces, the burning of homes in Nauvoo—what led men to perpetrate these outrages?

Five studies written within the past ten years by young Latter-day Saint scholars focus on the issue of violence in the early history of the Church. They are:

Mormon Persecutions in Missouri, 1833, a senior honors thesis by Richard Bushman at Harvard University, summarized under this title in *Brigham Young University Studies*, Vol. 3 (Autumn 1960), pp. 11-20.

Zion Is Fleed: The Expulsion of the Mormons from Jackson County, Missouri, by Warren Jennings, a Ph.D. thesis for the University of Florida, 1962.

The Nature and Cause of Internal and External Conflict of the Mormons

in *Ohio Between 1830 and 1838*, by Max H. Parkin, a master of arts thesis for Brigham Young University, 1966.

A History of the Mormons in Northern Missouri From 1836 to 1839, by Leland H. Gentry, a Ph.D. thesis for Brigham Young University, 1965.

Causes of Mormon—Non-Mormon Conflict in Hancock County, Illinois, 1839-1846, by Kenneth W. Godfrey, a Ph.D. thesis for Brigham Young University, 1967.

While these scholarly brethren were primarily concerned with the causes of conflict, they left no doubt that there was persecution. In Jackson County, Missouri, local residents demolished the Church printing press, tarred and feathered the bishop, tore off the roofs of most Latter-day Saint homes and destroyed their furniture, applied the whip to many priesthood bearers and killed some of them, and slaughtered most of their livestock. Similar assaults were made upon the Saints in Ohio, northern Missouri, and Illinois.

These studies also demonstrate that in most instances the non-Mormon residents were the aggressors. An observer of the Jackson County difficulties, whose father was accused of being a "mobocrat," later wrote:

"There is no use . . . in denying the fact that the Mormons received at the

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hands of their Gentile neighbors very harsh treatment. . . . It was cruel. . . . In nearly every instance the overt acts of aggression were perpetrated by the party opposing them. . . ."

The Saints, he said, "were unjustly and outrageously maltreated by the original settlers, and . . . in the tragic and pitiful scenes which occurred the last part of their sojourn . . . the settlers were aggressors so far as overt acts of hostility were concerned."¹

Some of the causes of conflict between the Saints and their neighbors were peculiar to the circumstances of particular settlements. Thus, in Jackson County, as Warren Jennings indicates, the Saints settled on the edge of Indian country, and the older settlers were haunted by the fear that the special interest of the Saints in the rehabilitation and redemption of the American Indian would culminate in Indian uprisings. Missouri was settled primarily by Southerners, and the Saints were, by and large, non-slaveholding New Englanders and New Yorkers. This led to suspicion and feelings of ill will.

In Kirtland, some of the converts to the Church exhibited a tendency to spiritual and hysterical excess—what Max Parkins calls "spiritual abnormalities." Some of these new converts had been members of sects that had sometimes cultivated during worship violent and irregular motions—leaping, shouting, and jabbering. To the Prophet Joseph Smith, these manifestations were "unnatural" and were products of "false spirits." Although the Prophet was quick to educate new converts about the principles of good order, the Church was subjected to ridicule because of the excesses of a few.² Moreover, individuals took advantage of the need of ingathering converts for homes and farms and charged exorbitant prices. The failure of the Kirtland Safety Society Bank found many citizens, both members and nonmembers, with supplies of worthless currency. Finally, three apostates—Ezra Booth, Simonds Ryder, and Philastus Hurlburt



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—sought to discredit the Prophet and his followers by calumny and vexatious lawsuits. All of these factors contributed toward the abandonment of Kirtland as a gathering place.

A primary factor in the 1838 expulsion order from Missouri, as Leland Gentry points out, was the illegal activity of some members of the Church who called themselves Daughters of Gideon, or Danites. These members had taken upon themselves the prerogative of organizing themselves to protect the interests of the Church, and they soon were transformed into a group of militant zealots, disregarding both church and state. Their activities helped to bring the Church into disrepute.

Factors peculiar to the expulsion from Illinois were the charges of John C. Bennett and other apostates that Joseph Smith was introducing a new marriage doctrine (celestial and plural marriage); the order to destroy the *Nauvoo Expositor*; the musters, parades, and mock battles of the Nauvoo Legion, as if in preparation for "war"; rumors that counterfeiter, thieves, and other lawbreakers were being sheltered in Nauvoo; and fears that the Saints, after the murder of Joseph and Hyrum Smith, would seek to avenge their blood by attacks on presumed participants in the assassination.

In addition to these particular factors in the case of each gathering place, there were also causal elements that were common to each of the locations where large numbers of early Latter-day Saints settled. As analyzed by the above-mentioned scholars, these can be summarized under three headings.

First, the boldness of the restoration and the unusual doctrines and practices of the infant church set the Latter-day Saints apart from other settlers. The idea that God had spoken to a backwoods farm boy, belief in the Book of Mormon as inspired scripture, the doctrine that believers should gather together in communities to build the kingdom of God in preparation for the coming of the Savior, the

belief in spiritual gifts—these generated disgust and anxiety. The concept of God as a Father willing to intervene in behalf of his children, and of man as having the capability of receiving revelations direct from God, engendered both disbelief and envy. The greater the success of Mormon proselytization, it seemed, the greater the fear of the eventual displacement of other religious systems. The peculiar Mormon beliefs and the clannishness of the early converts, as Richard Bushman points out, made them socially impenetrable—and therefore distrusted and feared.

Second, the "old settlers" feared that the ingathering Saints would "take over" the region, politically and economically. "... it requires no gift of prophecy," wrote a member of the Jackson County mob committee in 1833, "to tell that the day is not far distant when the civil government of the county will be in their hands; when the sheriff, the justices, and the county judges will be Mormons, or persons wishing to court their favor from motives of interest or ambition."²⁸ In a few years, if they had continued their proselyting and recruiting, they probably would have controlled schools, government, and the courts. After their expulsion from Jackson County, the Saints did, in fact, gain political control over the government of Caldwell County, Missouri. And it is a fact, as Kenneth Godfrey reminds us, that Joseph Smith served simultaneously as President of the Church, mayor of the city, lieutenant general of the Nauvoo Legion, and judge of the municipal court, and that he was actively involved with one of the political parties (the Democrats). Some local residents saw this as a violation of the American principle of separation of church and state. In all gathering places, the propensity of the Saints to act corporately rather than individually—to vote as a unit, and to elect their friends and defeat their enemies—led non-Mormon neighbors to act desperately and to use extralegal measures in countervailing

the influence of the Church.

Third, once disliked because of their religion and feared for their impending capture of political and economic institutions, the Saints were thought capable of any illegality and atrocity. Mob leaders successfully propagated unfounded charges of planned armed aggression.

These causes add up to an unreasonable fear on the part of the "oldtimers" among whom the Saints settled, based on a misunderstanding of the Saints' motives and behavior. The experiences of the Saints suggest that men, even when they pretend to be Christians, as with some of the "mobocrats," sometimes deceive themselves into identifying Christian demeanor with their own immediate political and economic interests. Men and women will sacrifice their property and labor for noble causes, but they may also, when misguided, approve the cruel treatment of others without due process of law. Human nature being complex, people sometimes fear so much for their own self-interest that they become irrational in their attitude toward those against whom they lash out.

One consequence of aggression is the hatred that it induces, for people find it difficult to forgive those they have wronged. When we do good to our fellow beings, we can love them; when we do them an injury, we hate both them and ourselves.

The apostle John wrote: "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

"If a man say, I love God, and hateth my brother, he is a liar. . . .

"And this commandment have we from him [Jesus], That he who loveth God love his brother also." (1 John 4:18, 20-21.)

FOOTNOTES

¹ Statement of John C. McCoy in *Kansas City Journal*, February 16, 1879, as cited in Warren Jennings, "Isaac McCoy and the Mormons," *Missouri Historical Review*, Vol. 61 (October 1966), pp. 81-82.

² *Times and Seasons* (Nauvoo, Illinois), Vol. 3 (April 1, 1842), p. 747.

³ Joseph Smith, *History of the Church*, Vol. 1, p. 397.

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The Church Moves On

May 1970

24 Dayton (Ohio) Stake, the 516th now functioning, was organized by Elder Mark E. Petersen of the Council of the Twelve from parts of Cincinnati Stake. President Joseph M. McPhie and counselors Edward P. Forgrave and Roger W. Nielsen were sustained in Dayton Stake.

25 The two millionth visitor entered the Mormon Pavilion at Expo '70, Osaka, Japan. He was given a special copy of the Book of Mormon and a porcelain statue of the Angel Moroni. The visitor marked an important milestone, since he represents about twice the total number of Christians in Japan.

30 New assignments were announced for Elder David B. Haight, Assistant to the Twelve: he will be vice-chairman of the Adult Correlation Committee under Elder Thomas S. Monson of the Council of the Twelve, and he is also to serve as managing director of the Priesthood Leadership Committee and the Teacher Development Committee.

The First Presidency announced the appointment of John M. Madsen of Nottingham, England, as a new mission president, with his field of labor to be announced.

The appointment of Anna Joy Wofinden of Lehi, Utah, to the YWMA general board was announced.

31 New stake presidency: President Parley J. Livingston and counselors Mark D. Robertson and G. Harris Assay, Big Horn (Wyoming) Stake.

June 1970

4 The last four missionaries previously unaccounted for in Peru's disastrous earthquake Sunday, May 31, were reported safe at Huaraz and Caraz. Elder Gordon B. Hinckley of the Council of the Twelve, who was making an eight-day tour of mission areas, had left Lima just before the earthquake hit. He has returned there to assist President Allen E. Litster of the Andes Mission in directing relief activities among Church members.

5 More than two tons of Church welfare supplies were flown to Los Angeles today for transfer to a Peruvian plane, for use by victims of the earthquake. Within hours a shipment of 50 tents was also sent by air.

6 The First Presidency announced that beginning in January 1971 three new, as yet unnamed, magazines will be published by the Church: one for adults, one for youth, one for children.

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*I wish you the joy
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And the wisdom to feel
The steady peace of ordinary ways;
The strength to examine adversity
And to find in it new beginnings
From sleeping sources;
The dignity to contain happiness
Without seeming to proclaim it,
For only then may it be explored;
And I wish you the selflessness
Of loving, and the completeness
Of being loved—
For it is in this sphere alone
That these things may be found.*

They will replace the present magazines, *The Children's Friend*, *The Instructor*, *The Relief Society Magazine*, and *The Improvement Era*, which will cease publication with the December issues. *Impact*, a quarterly publication of the seminaries and institutes of religion, will also be terminated in 1970. The First Presidency—President Joseph Fielding Smith, President Harold B. Lee, and President N. Eldon Tanner—will serve as editors of the new magazines. Associate editors will be General Authorities whose specific assignments make them particularly concerned with various age groups. President Spencer W. Kimball and Elder Gordon B. Hinckley of the Council of the Twelve will be associate editors of the children's magazine. Antone Romney, Max Berryessa, Sunday School General Superintendent David Lawrence McKay, and Primary General President LaVern W. Parmley will be members of the advisory committee, which will be chaired by Elder Hinckley. For the youth magazine the associate editors will be President Kimball and Elders Marion G. Romney, Richard L. Evans, and Howard W. Hunter of the Council of the Twelve, as well as Elder Marion D. Hanks, Assistant to the Twelve, and Presiding Bishop John H. Vandenberg. Elder Evans will chair the advisory committee, which is comprised of Antone Romney, Vaughan Hansen, Superintendent McKay, YMMIA General Superintendent W. Jay Eldredge, YW-MIA General President Florence S. Jacobsen, and William E. Berrett, administrator of Church institutes and seminaries. For the adult magazine, President Kimball, Elders Romney, Hunter, and Thomas S. Monson of the Council of the Twelve, and Bishop Vandenberg will be associate editors, with Elder Monson as chairman of the advisory committee, which is composed of Antone Romney, Reed Bradford, Relief Society General President Belle S. Spafford, Superintendents McKay and Eldredge, President Jacobsen, and Elder Berrett. Doyle L. Green, managing editor of *The Improvement Era* for the past 20 years, has been named executive editor of the new magazines. Verl F. Scott will be business manager, with A. Glen Snarr as circulation director.

The First Presidency announced the appointment of John Stuart McMaster of Salt Lake City as a new mission president, with his headquarters to be announced later.

It was announced that 40,528 students will receive diplomas and certificates of achievement at seminary and institute graduation exercises this year.

7 Prescott Stake, the 517th now functioning, was formed from parts of Flagstaff (Arizona) Stake by Elder Boyd K. Packer of the Council of the Twelve. Elder A. Dalton was sustained as stake president, with Richard A. Patterson and Roy E. Campbell as counselors.

La Canada Stake, the 518th now functioning, was formed from parts of Glendale (California) Stake by President Spencer W. Kimball of the Council of the Twelve. President Robert C. Seamons and counselors Don L. Rogers

and Serge B. Woodruff were sustained.

New stake presidencies: President Douglas L. Callister and counselors Thomas E. Shardlow and Don V. Sloaton, Glendale (California) Stake; President Lyle K. Porter and counselors Franklin M. Jolley and Keith F. Kinghorn, Albuquerque (New Mexico) East Stake; President Jay J. Campbell and counselors Marvin W. Wallin and Kirk L. Brimley, Holladay (Salt Lake County) Stake.

10 At a dinner in Salt Lake City tonight, a check for \$32,949 was presented to the Reverend M. A. Givens, Jr., pastor of the Church of God in Christ, representing funds raised by Latter-day Saint youth to help the

The Spoken Word

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System May 24, 1970. ©1970.

Manners in marriage

By Richard L. Evans

It has been some two and a half centuries since Richard Steele wrote: "Two persons who have chosen each other out of all the species, . . . to be each other's mutual comfort and entertainment, have in that action bound themselves to be good-humored, affable, discreet, forgiving, patient and joyful, with respect for each other's frailties and imperfections." It is a good summary—or at least a good beginning—of what one might make or expect of marriage. Marriage isn't a matter of shallow considerations, nor should it be. It isn't a matter of quick decision, nor should it be. It requires durable qualities of character, devotion to duty; facing up to facts, solving problems; working, solvency; honest ambition, making a home, teaching children; adjusting to life, to people, to disappointments. Day after day, it is a relationship that requires resourcefulness of mind, resilience of spirit, and an absolute honesty. And yes, there must be manners in a marriage—manners, kindness, courtesy. Strangers we can see and back away from as we want to; friends we can see from time to time; but marriage is among the most constant relationships of life. And how important that those who marry have common convictions, common purposes, common interests and ideals, and in unity teach their children, and avoid the tragedy of two parents pulling their children in different directions, sometimes confusing, sometimes destroying faith and pulling the family apart. It would be difficult to conceive of a more far-reaching decision than marriage, remembering that the family was meant to be forever. And it would be difficult to think of a better place than home to be at our best. No place in all this world should we be more kind, more courteous, more honest, more honorable. No place should we be more clean, more considerate. No place more than at home should we show the better side of ourselves.

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church's building fund. Youth in 71 states in Salt Lake Valley participated in fund-raising projects to aid the church, whose membership is made up largely of Negroes.

13 The First Presidency announced the calls of the following mission presidents: J. Martell Bird of Monterey Park, California, Australian Mission; Harvey S. Glade of Salt Lake City, Guatemala-El Salvador Mission; Orson P. Arnold of Vancouver, Washington, Brazilian South Mission; M. Blaine Peterson of Ogden, Utah, German South Mission; John O. Hicken, Raymond, Alberta, Canada, Southern States Mission.

In addition to the above, mission assignments for previously announced presidents are:

British North	Henry V. Jenkins
British South	Wallace G. Bennett
British Southwest	John M. Madsen
Central States	J. Stuart McMaster
Eastern Atlantic States	Edward E. Drury, Jr.
French East	Charles A. Didier
German North	Eugene D. Bryson
Irish	Clyde J. Sumnerhays
Japan East (new mission)	Russell N. Horiuchi
Japan West (new mission)	Kan Watanabe
Mexican	Joe J. Christensen
New Zealand	Leo W. Russon
Northern Indian	Rex C. Reeve, Jr.
Ohio	Marshall T. Burton
Philippine	DeWitt C. Smith
South African	Harlan W. Clark
Spain (new mission)	Ralph R. Barnes
Texas	Carlos Asay
Texas South	Dale G. Valentine
Uruguayan	Gardner H. Russell
West Central States	Lorenzo H. Wright
Western Canadian	Nelo E. Rhodon

20 The First Presidency announced the appointment of Neal A. Maxwell as Church Commissioner of Education. In this assignment Elder Maxwell will direct, from Salt Lake City, the entire Church education system, working under the Church Board of Education. His duties will include the Church universities, colleges, and other schools throughout the world, and the institute and seminary system. It is estimated that the enrollment in the worldwide Church educational system is 300,000.

Effective immediately it was announced that many of the names of the missions of the Church have been changed. The missions affected with the former name listed first, are:

Alaskan-Canadian to Alaska-British Columbia

Andes—Peru-Ecuador
Argentine—Argentina South
Argentine North—Argentina North
Australian—Australia East
Australian South—Australia South
Australian West—Australia West
Austrian—Austria
Brazilian—Brazil Central
Brazilian North—Brazil North
Brazilian South—Brazil South
British—England East
British Central—England Central
British North—England North
British South—England
British Southwest—England South-
west
California—California Southwest
Canadian—Ontario-Quebec
Canadian Western—Alberta-Saskatch-
ewan

Central American—Central America
Central Atlantic States—North Caro-
lina-Virginia
Central States—Kansas-Missouri
Chilean—Chile
Danish—Denmark
East Central States—Kentucky-Ten-
nessee
Eastern Atlantic States—Delaware-
Maryland

Finnish—Finland
Franco-Belgian—France-Belgium
French—France
French East—France-Switzerland
German Central—Germany Central
German North—Germany North
German South—Germany South
German West—Germany West
Great Lakes—Indiana-Michigan
Irish—Ireland
Italian—Italy
Korean—Korea
Mexican—Mexico
Mexican Northern—Mexico North
Mexican Southeast—Mexico South-
east

Mexican West—Mexico West
New Zealand—New Zealand North
North Central States—Manitoba-Min-
nesota

Northwestern States—Oregon
Norwegian—Norway
Pacific Northwest—Washington
Philippine—Philippines
Samoan—Samoa
Scottish—Scotland
South African—South Africa
South Central States—Oklahoma
Swedish—Sweden
Swiss—Switzerland
Texas—Texas North
Tongan—Tonga
Uruguayan—Uruguay-Paraguay

West Central States—Montana-Wyo-
ming

West Spanish American—West Span-
ish America

Western States—Colorado-New Mex-
ico

At the same time, stakes with direc-
tional words preceding the geographical
designation will have their names trans-
posed, such as South Davis to Davis
South. Exceptions are official names

of localities: East Mill Creek, North
Carolina, South Carolina, South Caro-
lina East, South Carolina West, South
Salt Lake, and West Covina stakes.

The First Presidency announced the
appointments of two additional mission
presidents: President Gardner Russell
of the Caribbean District, Florida Mis-
sion, to the Uruguay-Paraguay Mission;
President Nelo E. Rhoton of Flagstaff,
Arizona, to the Alberta-Saskatchewan
Mission.

The Spoken Word

"The Spoken Word" from Temple
Square, presented over KSL and
the Columbia Broadcasting Sys-
tem April 12, 1970. ©1970.

If it were happening to us . . .

By Richard L. Evans

In answer to the question as to how crime could be eliminated from life, anciently in Athens, Solon said, "[Crime] will be abolished when those who are not wronged feel the same indignation as those who are."¹ We have heard the often quoted phrase, "There but for the grace of God am I." All of us could be there, under some circumstances—in illness, accident, or under attack; needing help, needing literally some-
one to save us. And how could we ignore the earnest, pleading needs of others? How could we be indifferent to a real and desperate situa-
tion? "The greatest sin against mankind," said George Bernard Shaw, "is not to hate them—but to be indifferent to them." There is much said in general, and seemingly much concern, about people and their prob-
lems, but too often much apparent indifference also in responding to the immediate and urgent needs of people personally—to the point of refusing to come to the aid of others with the sometimes callous excuse that we don't want to be involved. It is too often a replay of the Savior's parable of the man who was beaten and robbed and left for dead—and several "passed by on the other side,"² and pretended not to hear or see—but the good Samaritan is too often altogether missing from the scene. We have the words of John Donne to remind us that "no man is an island,"³ and just because something isn't happening to us at the same moment it happens to others doesn't mean that we are immune. If a mad dog is loose, we can't know who might be bitten. We can't reasonably or safely be complacent about what happens to other peo-
ple. We can't safely assume that it isn't our concern. In a sense, what happens to any of us happens to all of us, and those in trouble must be helped if we are to have a safe and orderly society. And we ought not forget the concern we would feel if what happens to others were hap-
pening to us—and how we would wonder why others would turn away, and pretend they didn't see, and pass on the other side. "[Crime] will be abolished when those who are not wronged feel the same in-
dignation as those who are."

¹Solon (638-558 B.C.), Athenian lawgiver.

²See Luke 10:30-37.

³John Donne, in the 17th century *Meditation*.

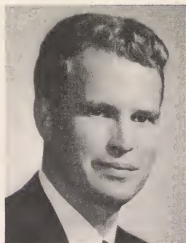
The LDS Scene



Church Commissioner of Education Named

The First Presidency has appointed Neal A. Maxwell, a Regional Representative of the Council of the Twelve and executive vice-president of the University of Utah, as Church Commissioner of Education. In this position, Brother Maxwell, under the direction of the Church Board of Education, will direct the entire Church education system, including the four major colleges—Brigham Young University, Ricks College, Church College of Hawaii, and LDS Business College—the vast seminary and institute program, and an expanding system of elementary and secondary schools, several of which offer junior college-type instruction in the Pacific, Mexico, and Chile. About 300,000 students participate in the Church educational system. The educational post is not new—in 1888,

Karl G. Maeser was named superintendent of Church schools. Since then the position has been occasionally vacant. The name has been changed to commissioner, then chancellor, and now commissioner again. Brother Maxwell has had wide educational experience: political science professor, dean of students, assistant to the president, secretary to the Board of Regents, and vice-president in two capacities at the University of Utah. He has been a bishop, YMMIA general board member, and member of the Adult Correlation Committee of the Church. He has been active in civic affairs also.



Insurance Executive

President Glendon E. Johnson of the Houston (Texas) Stake has been named president of American National Life Insurance Company, a firm ranked seventeenth among U. S. insurance companies.



Promised Valley Opens

For the fourth consecutive year the colorful musical *Promised Valley* will be presented nightly to tourists at the Temple View Theater east of Temple Square in Salt Lake City. Scheduled to run until August 29, the musical tells of the Mormon pioneers. Two casts and an orchestra of 100 musicians will perform for an estimated 100,000 persons this season. Broadway baritone Robert Peterson and Becky Glade will again take the leading roles.



"Woman of the Year"

President LaVern W. Parmley of the Primary Association has been named Woman of the Year by La Sertoma International, a service organization. Sister Parmley was cited for her "humanitarian service to mankind not only in her community, state, and nation, but in the world."



Acting United States Education Commissioner

Dr. Terrel (Ted) H. Bell of the Vienna (Virginia) Ward has been appointed acting U.S. Commissioner of Education in the U.S. Department of Health, Education, and Welfare. Formerly the department's associate commissioner for regional affairs, Brother Bell had been superintendent of public instruction in Utah and directed many innovations during his tenure in the Utah school program.



Coach of the Year

Robert Doerr of the Byron (Wyoming) Ward and a seventies quorum presidency member, has been honored as "basketball coach of the year" for District 7 of the National High School Athletic Coaches Association. For 16 years he has led teams of the Lyman and Byron, Wyoming, high schools to consistent victories.



Californian Honored

Sister Nora Brown, president of the Relief Society in the Covina (California) Second Ward, has been honored as California's Young Mother of the Year. The wife of Ramon H. Brown, she is the mother of four children and is also active in civic affairs.

The Spoken Word

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System May 3, 1970. © 1970.

Where are your children?

By Richard L. Evans

What might be our thoughts and feelings if we should find ourselves face to face with the Lord and Master of mankind? Suppose his steady eyes were upon us at this moment—and that we would know that he would know our thoughts, our lives, our errors, our honest efforts, our innermost intent. Suppose today we were facing the just judge of us all, as someday we surely shall. We know our own imperfections, or some of them at least. We excuse ourselves often. We repent, sometimes sincerely—but then sometimes repeat the errors of the past. Repentance has to carry over in our actions to be acceptable, to be sincere. Suppose he were questioning us as parents. One question he would surely ask—a question we should always be able to answer: Where are your children? What are they doing? How are they living? What have you taught them? How have you led them? What kind of guidance have you given? What example? "My life is my message," said Mahatma Gandhi. What have our families seen and felt from us? What values have we instilled in their souls? Have we disciplined them—in patience, with kindness, but with firmness and with principles clearly defined? Do we instill in them strength, standards; reverence; respect for law; convictions as to morals, conduct, commandments? Can we in good conscience account for our teaching, for our training—for the full effect our lives have had upon those whom God has entrusted to us? It is a question that as parents we must sometime ask ourselves, and the earlier we ask it, the more likely we shall have an answer that will lift and bless their lives—and our lives also. Where are your children?



California Mother Of the Year

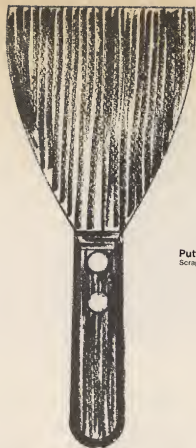
Sister Vera Calder Stratford of the Westwood (California) Ward was named California's representative as the American Mother of the Year. The mother of five children, Sister Stratford



Head Start Officer

Vivian Halverson of Laie (Hawaii) Second Ward has been named regional training officer for the Head Start Program in the Marianas, Marshalls, and Caroline Islands.

has been active in civic and Church work; she and her husband presided over the Northern States Mission.



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Bufs and Rebufs

Dr. Hugh Nibley Series

I want to compliment the *Era* in carrying the fine series of articles by Dr. Hugh Nibley on the Book of Abraham. I have found them to be very interesting and thought-provoking. I was not a subscriber to the *Era* when Brother Nibley first began this series of writings, but became one quickly when I learned of the series. I am looking forward to reading more fine articles on this interesting subject in future issues of Church publications.

GILBERT VAHOY MILLER
RIPON, CALIFORNIA

Word From France

I'm a BYU French major spending my summer working and taking classes here in Grenoble, France. Our branch here is strong and growing so fast that we're all ready to start on a chapel—18 baptisms this month! The members are super, and warmer friendships are hard to find. There are lots of youth, from babies to teens and college-age, and they are excited and interested in the Church. Just want to say how much of a thrill it is to get your—our—magazine. What a wonderful way to keep in touch with what's going on in the Church and to keep close to the gospel.

DONELLA BROWN
GRENOBLE, FRANCE

The Term "Lamanite"

I have just finished reading the story by Patricia B. Brower, "Can Love Be Less Than This?" [May]. I was delighted as well as moved by her style and message, but was disconcerted by use of the term "Lamanite." I have recently discovered that prior to the arrival of Lehi to the Americas and certainly subsequent to that date, diverse peoples were quite regularly "melting into the American pot." In the Book of Mormon alone, there are more than just Nephites and Lamanites mentioned, some of which I'm sure survived the "Nephite extinction." Or at the very least, these other peoples survived in some form and intermingled among the not so genetically pure popu-

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lation of American Indians. By not genetically pure, I mean that the Indians certainly have more strains in them than that of the Lamanite. Because of this and other reasons, I've wondered why we continue to use the term "Lamanite."

GEORGE WARZENIAK
HAYS, KANSAS

We are informed by the Church Indian Committee that the term "Lamanite" is used extensively by the Lord in modern scripture, and consequently, the term should be a satisfactory one. In D&C 10, it is noted: "And, behold, all the remainder of this work [Book of Mormon] does contain all those parts of my gospel which my holy prophets, yea, and also my disciples, desired in their prayers should come forth unto this people. And I said unto them, that it should be granted unto them according to their faith in their prayers; Yea, and this was their faith—that my gospel, which I gave unto them that they might preach in their days, might come unto their brethren the Lamanites, and also all that had become Lamanites because of their dissensions." (Vss. 46-48.)

Even though in D&C 3:17-18 the Lord mentions different subgroups, such as Nephites, Jacobites, Josephites, Zoramites, Lemuelites, and Ishmaelites, throughout the Doctrine and Covenants and the Book of Mormon the Lord refers to the general body—and apparently all who have become associated with it—as Lamanites. Hence, it is the thought of the Indian Committee that the term is an honorable, respectful, accurate, and divinely approved one.

From Vietnam

I would like to thank you for the influence that the *Improvement Era* has had on the guys who are here in Vietnam with me. I am with India Company of the 7th Marine Regiment, and we are in the mountains southwest of Da Nang. When I get an *Improvement Era*, it is read and reread so many times that it looks as if it has been through three wars. It has raised many opportunities for me to use my missionary discussions, and a couple of guys are seriously studying the Church. One of the things all the guys read and comment on is the *Era* of Youth. So from me and the leathernecks of India Company, thank you very much.

ELDER CLYDE E. PETERSON
L/CPL USMC, VIETNAM

When You Speak

By Bonnie Lee Wells

*When you speak I listen—
Not because you always say
what I want to hear,
but because your life is a sermon,
and my heart's tuned in.*

Era, August 1970 61



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PRIDE, SUCCESS, & STATEHOOD IN INDOCHINA

TheseTimes

By Dr. G. Homer Durham

Commissioner and Executive Officer, Utah System of Higher Education

● The President of the United States, Richard M. Nixon, in announcing the invasion of Cambodia on April 28, 1970, is reported to have expressed determination not to lead the United States to its "first defeat" in 190 years, and to shorten the war by recognizing geographic and military realities. Cambodia had long served as a sanctuary for the enemy. Opinions have also been expressed that by means of the invasion the Administration was trying to convince Hanoi, China, Russia, and the world that a great power can maintain a position of influence and not be a "paper tiger."

If the information available to the President as Commander-in-

Chief was accurate—if there were large sanctuary-bases in Cambodia that could be destroyed, and if by doing this Hanoi and the enemy could thereby be rendered less capable of prosecuting the war, the war could be shortened, and the President's previously announced schedule of troop withdrawals could be realized—then the Commander-in-Chief's decision is fully understandable. But Asia also has unlimited potential for Communist guerillas. They can regroup and harass organized military power indefinitely.

It is interesting to reflect how the pages of Tacitus might read if television and mass media poured the events of his day, at the Elbe

or beyond the Danube, back to Rome. Despite Roman pride, a new invasion of the German forests could have shaken Italy to its foundation.

Pride and unwillingness to become involved in something called "defeat" or "withdrawal" may well be troubling the American Administration. Pride in maintaining and not diminishing American power is deep-set in the political-historical consciousness of America.

But this pride is not fully shared by the members of the younger generation. The President, his advisers, and the citizenry may, therefore, well consider some of the following phenomena:

1. The war, never popular, became bitterly disputed in Congress and the country as a whole after the Cambodian attack. The vocal, articulate leadership of the dominant, northeastern American student community moved to an anti-war, anti-Nixon position almost beyond reason. The Nixon Administration has, therefore, to consider its future in realistic terms.

2. The American "presidential" constitution (as it has become) is a rigid one. Unless the President himself and those comprising "the Presidency" keep it flexible and responsive to critical needs, changes at the top can come once in four years. In England, the Cambodian affair could have provoked a policy debate in the House of Commons. Possibly the Nixon Administration, under the English system, would have been replaced in May 1970 by a Humphrey-McCarthy-McGovern-Muskie-Morris Udall government. Were Mr. Nixon and Mr. Agnew to resign, it would bring the Speaker of the House to the Presidency, under the present American system. It is of more than passing interest that Speaker McCormack's retirement was made clear in late May.

3. The prestige, citizen appreciation, and support for the American national constabulary—national pride in the Army, the Navy, the Marines, the Air Force—were at an all-time low in early May. Although some recovery was apparent in June, there were few young Spartan wives, mothers, or sweethearts among nonmilitary personnel in the United States, so far as the war in Southeast Asia was concerned.

4. The discrediting of ROTC on the American campus is a serious blow at the integrity of the American national state. ROTC, the

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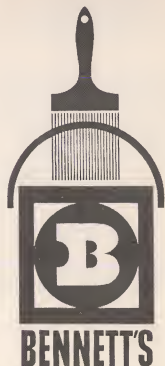
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ongoing, democratizing influence on the American armed forces, has been made a word of derision on many campuses. Propagandists have made it to appear as something intolerable and without academic merit. It has become known as "Rot-cee" in campus conversation. Few articulate faculty members have come to its defense. All independent states emerge and live by their ability to "stand." Love and peace are wonderful. There is nothing more wonderful among men. But men are not angels. America's citizen armed forces are also wonderful and necessary in a world of tiger-shark states. Until the beautiful words of Isaiah are realized (see Isa. 2:4, 11:6-9), the necessity for defense will continue.

5. In May 1970, not only Kent State but also several prestigious universities of the Northeast were virtually closed in protest to Mr. Nixon's Cambodian invasion. In California, Governor Reagan requested temporary closure of 27 campuses, presumably for the students and faculty to "reflect" on their responsibilities and American privileges; also, no doubt, to prevent holocaust and rage in directions contrary to what the Governor would recognize as "responsible" behavior by responsible American students.

How does Mr. Nixon "bring us together"?

I believe that the domestic aspect of the matter is more serious than the actual operation in Southeast Asia. If the state stands firm at home, it can function abroad. But if the state does not stand at home, its foreign operations soon dissipate. And a state cannot stand without its people's support.

President Nixon and his advisers have probably reexamined history. Military "defeat" may sometimes be the means of vic-



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tory, or of survival, or of the future welfare and health of a state. To discontinue an unwise war can result in virtue and strength for the future. Let us consider the following random examples:

1. The British were "defeated" in the American Revolution, 1776-1783. This did not prevent the rise, to great Victorian heights, of the British Empire. The recent decline of that empire, occasioned by withdrawal from India, Burma, Egypt, and Africa, has been due to Britain's tiny economic, island base, in an age of giant continental powers—the U.S., USSR, and China. Yet British relations in Pakistan, India, and parts of Africa today are superior to American relations in these areas.

2. Napoleon marched on Moscow in 1812 and was defeated. "When we got there, the cupboard was bare." The jungles of Asia could be a trap for extended American operations. Napoleon could have stopped at Warsaw. He could have withdrawn to the Rhine. The Napoleonic State might have remained intact, and possibly could have been enhanced. Asia's capacity for absorbing tanks, helicopters, and American treasure far outdistances Napoleon's hazards on the Russian plains.

3. The Americans suffered political defeat and military embarrassment from Red China in the Korean War. Only an uneasy armistice, supported by world opinion, and the smile and prestige of President Eisenhower saved the Americans of 1953 from fully realizing these things.

4. American prestige suffered defeat from Castro at the "Bay of Pigs" under President Kennedy; from the British in the War of 1812. The Treaty of Ghent, the Napoleonic wars, and Jackson's post-war victory at New Orleans saved our pride. We have forgotten the burning of Washington.

Sitting Bull defeated Custer at the Little Big Horn. The postal workers nearly defeated the government in 1970.

There is an old copybook adage that says, "He who fights and runs away... may live to fight another day."

What is victory? What is defeat? Perhaps these concepts require redefinition and reevaluation. If President Nixon is to succeed in "bringing us together" in 1970, the task is much, much harder than when the little girl lifted up her "bring us together" sign during the 1968 presidential election campaign. If pride stands in the way of the strength, existence, and continuation of the state, it would seem that virtues such as prudence, wisdom, forbearance, future strength, and national integrity should also be reckoned along with pride.

The American objectives in Indochina appear threefold: (1) to preserve the national integrity and self-determination of several small states in that area; (2) in doing so, to prevent the "rice basket" of Southeast Asia from falling into unfriendly hands; (3) to extend a system of communication, commerce, and enterprise, inherited from colonial days, to independent status, and to extend it beyond the sphere of Russian or Chinese hegemony. The European powers of the nineteenth century were able to achieve their colonial objectives in the area without extensive use of land forces. The United States is now challenged to encourage, recognize, and support this region as an area of non-colonial, non-imperial, free and independent states. To so encourage the states of Indochina, they must themselves want their independence. They must also be prepared to maintain it. Otherwise they cease to be states and revert to dependencies. ○



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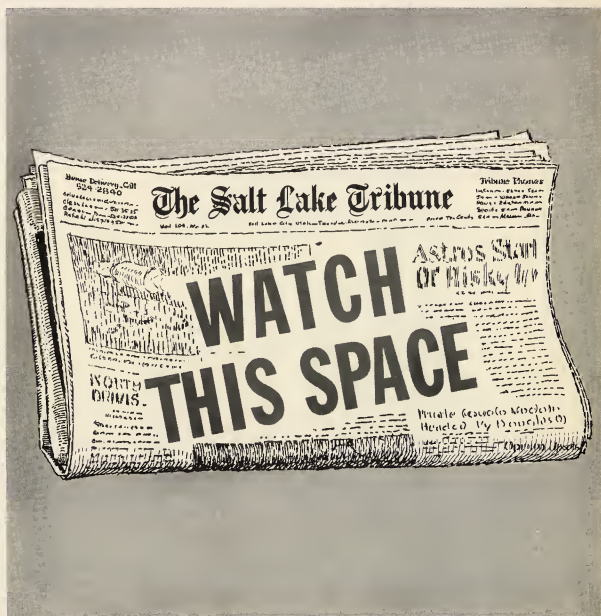
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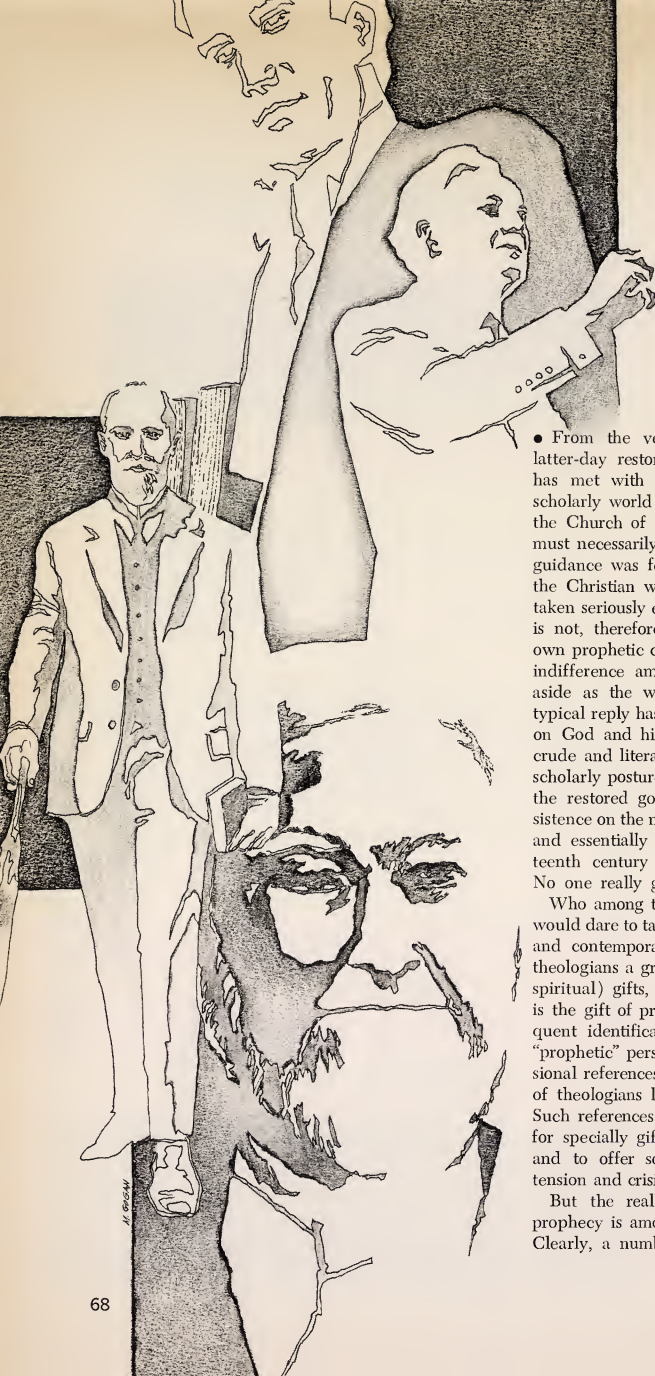
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The Christian

● From the very first, the announcement of the latter-day restoration of the gospel of Jesus Christ has met with contempt from theologians and the scholarly world generally. Joseph Smith's claim that the Church of Jesus Christ, in order to be genuine, must necessarily receive from God constant prophetic guidance was foreign to the traditional teachings of the Christian world. Hence, only a few have really taken seriously even the possibility of a restoration. It is not, therefore, too surprising that Joseph Smith's own prophetic claims either have met with a superior indifference among scholars or have been brushed aside as the works of a madman, or worse. The typical reply has been that the Latter-day Saint views on God and his relationships with man are far too crude and literalistic to be taken seriously. The new scholarly posture toward the theological claims of the the restored gospel is that the Latter-day Saint insistence on the necessity of prophets is merely a quaint and essentially harmless relic of the supposed nineteenth century frontier background of the Church. No one really gets very angry with us anymore.

Who among the prominent theologians of our time would dare to take seriously the idea of living prophets and contemporary prophecy? Well, there is among theologians a growing interest in charismatic (that is, spiritual) gifts, and prominent in the list of charisms is the gift of prophecy. In addition, there is the frequent identification of this or that individual as a "prophetic" personality. In this sense one finds occasional references, for example, to the "prophetic role" of theologians like Karl Barth or Reinhold Niebuhr. Such references might seem to indicate the felt need for specially gifted individuals to provide leadership and to offer social criticism in times of mounting tension and crisis.

But the really serious interest in prophets and prophecy is among Catholics rather than Protestants. Clearly, a number of rather dramatic changes have

World Awakens to the Need for Prophets

By Dr. Louis C. Midgley

Illustrated by Merrill Gogan



recently taken place in the Catholic world. What I wish to show is that there is among top-level Roman Catholic theologians a growing insistence on the necessity of prophecy and prophets in that church today. The typical stereotype of the Catholic world as "officially" opposed to all post-apostolic revelation and as having firmly denied the necessity of prophets and prophecy is now false and out of date. The new Catholic teachings do, incidentally, offer a powerful, though perhaps somewhat belated, vindication of what has been, from the very beginning, the basic position of the restored gospel. Who would ever have thought that Catholics would now insist on post-apostolic revelation and *demand* (their own word) prophets in the church?

In 1968 Avery Dulles, widely known American Catholic theologian, published an article entitled "The Succession of Prophets in the Church."¹ In this remarkable essay Dulles, in his own words, now *demand*s prophets in the church today. This demand is a result of a vast movement within the Catholic world to return to the historical (that is, documentary) and doctrinal sources of the primitive church.

"In the primitive Church," Dulles believes, "the ministry of the word was exercised by different classes of persons, including apostles, evangelists, teachers, and various charismatic figures. Among the charismatics, the place of highest dignity belonged to the prophets. . . . If the Church of today is the continuation of the apostolic Church, one *might* expect to find in it persons having the same or equivalent gifts."² Now read the statement by Dulles again and place special emphasis on the words "if" and "might" (which I have taken the liberty of placing in *italics*); then the irony of Dulles' remark is better appreciated. Dulles continues in the same vein: "That bishops are successors to the apostles [the old traditional view of Catholics] has long been an accepted Catholic thesis. But have we sufficiently attended to the problem of

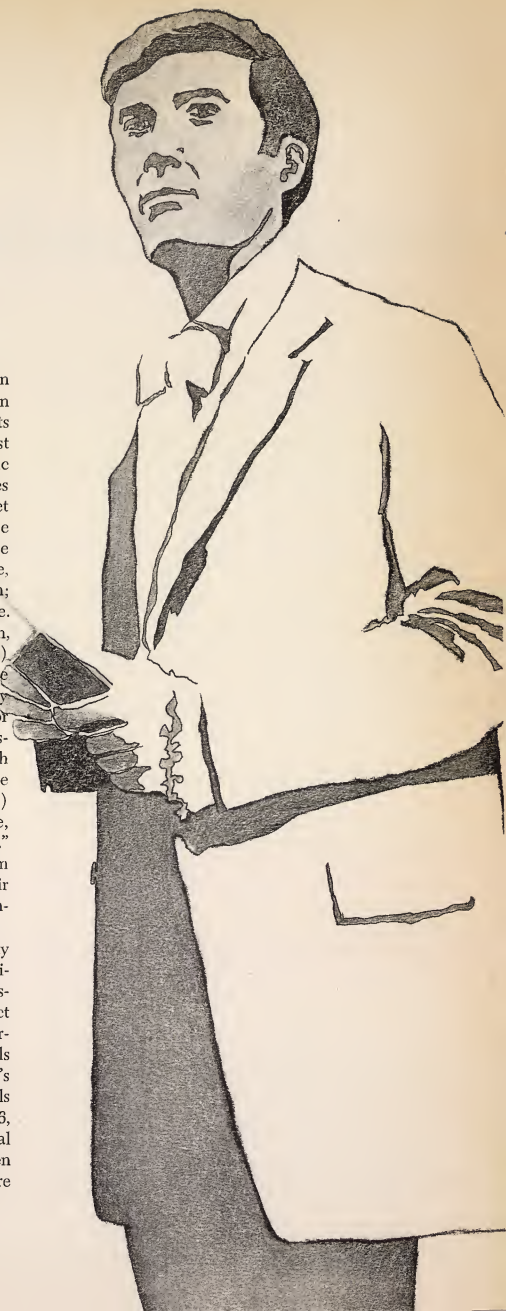
who, if anyone, has taken over the functions of the prophets and teachers?"³

Dulles believes that the church now faces questions that only prophets can answer. "The current demand for prophets in the Church," he says, "is due in part to the revolutionary changes in our time. Under pain of irrelevance the Church can no longer ignore the course of world history. The rapidly evolving secular culture of our day puts questions to the Church for which there are no ready-made solutions."⁴ In a time of tension and crisis, Catholics now see the church and its influence fading before the march of secular culture; they also realize that the traditional manifestations of Christian piety do not always or genuinely reflect a deep conviction in the truth of the gospel. The task facing the church, they now realize, is one "calling for prophetic insight"; the issue at stake is a matter of nothing less than the life or death of the church.

Dr. Louis C. Midgley, first assistant superintendent in the Edgemont Fourth Ward YMMIA, is associate professor of political science at Brigham Young University. He has long been a student of Protestant and Catholic thought.

Dulles argues that "the Church must contain prophets." His evidence for the proposition is drawn initially from the scriptures. "According to Acts (2:16f.), St. Peter interpreted the miracle of Pentecost as evidence that the whole Church was a prophetic community, animated by the Holy Spirit."⁵ Dulles provides a description of the role of prophets. Let me list the elements he mentions, while at the same time noting that his views are strikingly like those held by Mormons. (1) "According as the Spirit gave, they would utter words of praise or condemnation; they would summon to penance or to renewed hope. The effects of prophecy are described as edification, encouragement and consolation (I Cor. 14:3)." (2) Prophets "give more particular admonitions on the basis of what the Spirit teaches them." (3) They proclaim "the further implications" of the gospel "for life and conduct." (4) They "speak within the Christian community." (5) They are concerned "with urging, on the basis of an inspired insight, the course to be taken in the present concrete situation." (6) They "not infrequently predict things to come, especially in the proximate future (Acts 11:28, 21:9)." (7) And finally, Dulles adds that prophets differ "from the ecstasies, because they are not rapt out of their senses. They speak with full self-possession in a language that all can understand (I Cor. 14:6-25)."⁶

Next Dulles considers the question of the authority for the message delivered by the prophet. He indicates that, even though the prophet "claims unquestionable authority for his message," it still is "subject to critical scrutiny." This is a theme familiar to Latter-day Saints. A seemingly prophetic message, he tells us, "is to be rejected if it contradicts the Church's Christological faith (I Cor. 12:3, I Jn. 4:2) or fails to harmonize with orthodox teaching (Rom. 12:6, according to one interpretation). But these doctrinal tests, valid though they may be, are insufficient. Even miracles are not a sure criterion, for false prophets are



able to deceive by signs and wonders (cf. Mk. 12:33 par). The good or evil fruits of the prophets' teachings are another sign (Mt. 7:15-23)."

If these signs are not sufficient to test the genuineness of an utterance, what then is needed to know if we are really encountering prophecy? Any Latter-day Saint should be able to answer that question. One needs the guidance of the Holy Spirit to know for sure if a message is really prophetic; one needs a charismatic gift to discern prophecy. Put another way, only a prophet can know a prophet, or, as Joseph Smith expressed it, only with the spirit of prophecy can one really know that Jesus is the Christ. "But the final assessment" of a prophet, according to Dulles, "requires prudence and insight. The gift of discernment is itself a special charism (cf. I Cor. 12:10). The entire community should normally play a part in the process of discernment (I Cor. 14:29-33; cf. I Th. 5:21; I Jn. 4:1)."

Dulles then considers some of the material on prophecy in the post-biblical literature. He begins by asserting that "the Fathers of the first two centuries took it for granted that the charism of prophecy was a permanent endowment of the Church."⁹ The evidence employed by Dulles to support his conclusion comes from the *Didache* (nn. 11-13), Justin Martyr's *Dialogue with Trypho the Jew*, Irenaeus, and Miltiades (quoted by Dulles as having claimed that the apostle Paul believed "it is necessary that the charism of prophecy should be present in the whole Church until the final parousia").¹⁰

"By the third century charismatic prophecy begins to be viewed as a thing of the past. Origen in his controversies with Celsus so treats it.¹¹ As the Church becomes increasingly a society of law and doctrine, the magisterium and theologians gain fuller control of the ministry of the word. This trend continued in the middle ages, when prophecy fared best in what Knox calls the Christian underworld."¹² Of course,

Dulles has made exactly the same point that Mormons make when they talk about the great apostasy.

In his discussion of the role of prophecy as seen in medieval theology, Dulles has some rather harsh things to say about Thomas Aquinas. This is interesting because until the last few years, St. Thomas was held in the highest veneration by Catholics, and his grand system of philosophical theology was looked to everywhere in the Catholic world for answers to difficult questions and as an ideal pattern for theology. Thomism came the closest to being the Catholic philosophy. But this is no longer the case. The label "Thomist" is now almost a dirty word in some Catholic circles.¹³ The chief objections to the Thomist treatment of prophecy stem from the "mental climate" in which Thomas Aquinas worked. The practical result of the Thomist treatment of prophecy is that no role is given to prophecy "in casting light on what people should believe."¹⁴ The reason for this is quite obvious, I might add, for Thomas wanted philosophy in control and not prophecy. When prophets must keep silent on questions of faith, then philosophers have a field day, but the gospel suffers.

What has happened to prophecy in Catholic theology since the Reformation? Dulles finds it to have been "progressively demoted to the point where it became regarded primarily as an intrinsic sign validating the authority of persons claiming to speak in the name of God. On this view, the content of prophecy was deprived of intrinsic interest." What this development meant is that less and less "attention was paid to prophecy in the traditional sense of a disclosure of God's plans and purposes in history." Finally, there developed "the view that prophecy was nothing more than the discharge of what they [the theologians!] called the 'prophetic office' of the Church—an office which was identified, for all practical purposes, with the magisterium."¹⁵ This is an ingenious theory. Prophecy is not denied; after all,

prophecy is biblical. Instead, prophecy is swallowed by the church, and thereby brought under control and made harmless.

Dulles decries Cardinal Newman's role in developing the view that the Roman Catholic Church is "God's prophet or messenger" in the world. Of course, Newman's understanding of the church is derived from medieval corporate thought, and, as Dulles notes, "one may question whether his view does justice to the full biblical concept of prophecy, especially as we find it in the Church of the New Testament. From the standpoint of the 20th century, moreover, Newman's ecclesiology seems excessively monolithic and triumphal."¹⁶ Catholics, however, no longer picture the church in terms that permit them to think of it as "God's prophet or messenger," as Newman did. Instead, they now label such views of the church as "monolithic and triumphal," both terms of severe opprobrium and condemnation in their theological vocabulary.

Dulles then turns to the role of prophecy in the teachings of the Second Vatican Council. Actually, he has striven to mine the various decrees of Vatican II in order to convince Catholics of the renewed interest of their church in prophetic self-criticism. Much of what he finds in Vatican II simply restates the old idea that the church as a whole, whatever that means, has a prophetic function, though this idea is now expressed, according to Dulles, "in an idiom more congenial to our time."¹⁷ One new idea is added, however, and Mormons will immediately recognize it as "every member a missionary" in Catholic jargon: "Christ, we are told, fulfills his prophetic office through the laity in so far as he made them his witnesses and gave them understanding of the faith and the grace of speech, so that the power of the gospel might shine forth in their daily social and family life." Dulles adds, however, that "in spite of the biblical allusions, the view of prophecy here advanced seems only a pale reflection of the charism described in the New Testament."¹⁸ Dulles maintains that "Vatican II expressed the need for prophetic guidance."¹⁹ The evidence for such a conclusion is the new self-critical mood advanced by the Council, which actually permits honest appraisals of the past and present condition of the church, as well as encouraging the frank admission of her sins and errors.

Dulles is not really optimistic about finding the prophetic voice in the church. "Churchmen are always tempted to suppress prophecy," he tells us, "for it is a disturbing element. By upsetting men's settled views and destroying their complacencies, it continually threatens . . . the institutional Church. Yet," he adds, "the Church needs prophecy."²⁰ Dulles then

quotes Hans Küng: "A Church in which prophets have to keep silent declines, and becomes a spiritless organization," and then, Dulles adds, "its pastors would become mere bureaucrats. In such a Church men would be suffocated by the fumes of a decaying sacerdotalism."²¹

The entire passage from Hans Küng's monumental book *The Church* is so very good that it deserves to be quoted in greater length. "What becomes of a Church in which the prophets are silent? What becomes of a Church in which there is no one who gives direct expression in words to the promptings of the Spirit, even if in a different form from the prophets in Paul's time; a Church in which there is no one with a conviction of his calling and responsibility to illuminate the Church's path in both present and future in a particular situation? A Church in which prophets have to keep silent declines and becomes a spiritless organization. Outwardly everything may seem all right, . . . but inwardly it will be a place where the Spirit can no longer blow when and where he wills, where the Spirit, given the smooth running machinery, is no longer needed and would be at best a disturbing influence. . . . The pastors in the Church who do not want to listen to the Church's prophets, who can indeed no longer hear them because in the midst of all their governing they have lost the knack of listening, may indeed quote the prophets of the past, now dangerous no longer, as saints in their sermons, but they will be so certain of possessing the Spirit themselves that they will boast of him rather than listen to him and will give out their decrees, their regulations and commands as coming from the Spirit. For all their talk of the Spirit and service, they will be practicing a form of rule in which power has replaced the Spirit, and ruling has replaced listening; their power, subtly 'spiritual' though it may be, is open no less than secular power to being used in an absolutist, totalitarian or even terrorist manner."²² (It should be obvious who and what are the targets of Küng's powerful verbal arrows. And is it any wonder that we hear of a revolution in the Catholic world?)

The New Testament makes it clear that Paul, for one, had great respect for the gift of prophecy. "Subsequent history has shown that when prophets are not given their say within the Church, they rise up," Dulles maintains, "to condemn it from outside."²³ But, have prophets ever really been given their say? Have there been any genuine prophets since New Testament times?

This is a serious question—one that logically follows from "the current demand for prophets in the Church today." And Catholics have had to face the question. The answers have been various and are clearly quite

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unsatisfactory even to those who make them.

If there should be prophets now to lead the church, is it not also true that there should have been prophets continually since New Testament times? To put the question more bluntly, have there been any prophets since the closing of the canon of scripture? Hans Küng has a confident reply: "The Church has never lacked prophets." What is his evidence? "Paul was convinced that they exist in every community. If men are willing to listen to them they will speak. 'Do not quench the Spirit, do not despise prophesying, but test everything; hold fast to what is good! (I Thes.

Intellectual Catholics

now ask: "Have there been any genuine prophets since New Testament times?"

5:19-21)." ²⁴ One could hardly think of a better way to misuse a passage of scripture than Küng's reference to Paul. Suppose we assume that Küng is in some way correct when he asserts that "Paul was convinced that they exist in every community," but let us qualify the word "community" by the words "genuinely Christian," for certainly Paul was not asserting that every and any "community" has prophets—only that *genuinely Christian communities* will have them.

Now, if we assume that a church in order to be the Church of Jesus Christ must have prophets, we are leaving open and unanswered the factual question of whether any particular church is actually the Church of Jesus Christ. Küng's assertion is true if one grants that the definition of church must include prophets. Otherwise it is an empty statement and as such it does not answer the sticky historical questions.

In 1968, a full issue of *Concilium* ²⁵ was devoted to an attempt to answer the question of who have been the prophets in the history of the "church." There are included articles on Ignatius of Loyola, Francis of Assisi, John Wesley, Cardinal Newman, and others.

A few observations are in order. First, there is a feeling of desperation about the whole enterprise. Once Catholics have decided that prophets are necessary, they have almost frantically started searching for them in the past (in and out of the Catholic church). The essay on Francis of Assisi mentions that he was a mystic and "heard" voices (the "voice of God" and the author of the essay provided the quotation marks). ²⁶ But is mysticism (or ecstasy) the same thing as the revelation we find in biblical prophets? I personally do not believe that they are the same at all, and the issues are usually not argued because they are not raised. ²⁷ However, it is now common for a radical distinction to be made between mysticism and genuine prophecy. Of John Wesley it is said that he was a "neat, trim little person" and really nice and a fine Christian and many more things, but *not* a prophet, at least not in the biblical sense. ²⁸ The essay on Ignatius of Loyola begins with the following rather ironic remark: "To be quite frank, it seems far-fetched to associate Ignatius of Loyola with the gift of prophecy. Can the title of this essay be taken seriously?" ²⁹ It turns out that Ignatius was a deeply misunderstood man, much of his influence has been ironic, and he was not nearly as bad as his reputation.

This entire enterprise of *ex post facto* prophet hunting is a depressing business, and even those who practice it do not show much enthusiasm for it. The strategy seems to be simply to drop a few names—almost any will do, especially if a few mystics are included—and then move quickly on to less embarrassing matters. If anyone thinks I have been unfair on this issue, I invite them to examine the literature. There are, of course, reasons why the efforts to locate prophets in the post-apostolic period of church history is such a depressing affair, obviously to be gotten over as quickly as possible. As Avery Dulles has shown, the theologians, in league with the church, since at least the second century have been busy suppressing prophecy and denying its continued necessity. Certainly it is possible that various individuals throughout the centuries have been instruments in God's work, but a genuine prophet needs to believe in prophecy and know something of his own calling. It hardly makes sense to call a prophet of God a man who spent his entire life rejecting the very idea of prophecy, or denying that God either could or would reveal anything to man, or claiming that God has said already everything to man that he intends to say. This whole business of pawing through biographies of churchmen, hoping to discover an unsuspected prophet, strikes me as a locking-the-barn-door-after type enterprise.

But what about the so-called "Christian under-

ground," and what about the present? The issue of *Concilium* devoted to "Prophecy" concluded with an essay, entitled "Prophets in the Secular City," which addressed these issues. The first suggestion is that apparitions like those at Lourdes, Fatima, and Ban-neux may include a prophetic element. But there is much scepticism about these apparitions among Catholic theologians.³⁰ The second suggestion is that individuals like John XXIII, Soderblom, and Maximus IV were prophetic in that they were not satisfied with the present and wished "to build up the future."³¹ The third suggestion is that individuals like Karl Barth or Dietrich Bonhoeffer were prophetic in that they strove to force men to face up to their own responsibility for the future by recalling "man from every form of idolatry. . . ."³²

"Prophets in the Secular City" rejected the idea of a "God who already knows that whole future and prepared it for those who serve him." Instead, the prophetic individuals are those who stress man's responsibility for the whole future, for "the true prophet never deprives man of his responsibility."³³ In this sense, the prophetic is contrasted with the apocalyptic—which is flatly rejected. It is claimed that the apocalyptic seer offers a picture of the future that presumably is determined in such a way that it is impossible to speak meaningfully of human responsibility; but for the "prophets" we must be sure that those we find will be optimistic social activists who are ready to build the future, and not seers who attempt to tell us of God's plan and our potential place in his future—such a view would rob man of his responsibility. The issue of "responsibility" is clearly phony. The question is simply and solely whether the message is genuinely prophetic; that is, can we find someone who speaks for God? So it seems that in some cases the demand for prophets is the demand for safe "prophets" who will not say unexpected things.

The editors of *Concilium* say that it would "be interesting to examine how strong the apocalyptic element [i.e., revelation] is in such sects as the Mormons who started under Joseph Smith as a prophetic movement. They want to restore the Church of Christ but have become isolated from Christianity and have ended up as the tightly organized embodiment of the People of God and the primitive Church."³⁴ From the Mormon point of view, the description is, as far as it goes, quite accurate. The criticism seems to be that, although once the Mormons under Joseph Smith were a genuine prophetic movement, they are now merely a splinter movement "whose fanaticism quenches prophetic power and whose idealization of the past blocks the way to the future. They are not really

creative although their activity is admired by all." But it is inaccurate to lump the restored gospel together with the Adventists, Jehovah's Witnesses, and Moravian Brethren and then conclude that all these "splinter movements" "cling to tradition and can only see the future as a menace." This may be true of the other movements, which strike me as religions of the book (and not self-consciously prophetic at all), but it is not true of Mormonism, which, rightly or wrongly, claims to be a prophetic community not bound by tradition and in no way fearful of the future precisely because of the strong apocalyptic element in Mormon prophetism.

"The irony is that, when Catholics come to look into their past for signs of prophecy, the only thing they have come up with is mysticism"

It seems to me that Catholics have come to long for prophets because many of them now see the future as a menace. "It is significant," write the editors of *Concilium*, "that the Israelites began to doubt salvation history when there were no more prophets: for then there is no more future. True salvation [or faith] is no longer present when one feels threatened by annihilation. The abandoning of [the Catholic Church] which we experience at the moment, particularly the abandonment of ecclesiastical office, might well be due in a large part to the scarcity of prophets."³⁵ This is a rather significant admission, and it includes a profound insight. In an issue of *Concilium* devoted to locating some prophets in the church's past, now that they have come to realize after all these years that they ought to have had some, the editors, turning to the present, see the current predicament of the church (the threat of annihilation!) as evidence of the scarcity of prophets in the church. What they started out to show they have ended up denying.

There is one other issue that I wish to examine. Is

the current Catholic demand for prophets to lead, instruct, and admonish the people of God evidence that they are now willing to grant the possibility of divine revelation outside the Bible and since the death of apostles? After all, some evidence has been presented to show that part of what Catholics mean when they demand prophets in the church today is merely the desire to have intellectuals reform the church in ways that may appear to make it seem relevant to the secular world.

The entire question of the relationship of prophecy to revelation has been examined by Karl Rahner, perhaps the leading contemporary Catholic theologian. Rahner makes it clear at the outset that prophecy (or prophetic vision) involves the revelation of the person, will, and mind of God. "We meet such revelations in the Church of the apostolic period, where they are considered a normal concomitant of the possession of the Spirit, and thus as a *permanent gift in the Church*, however, secondary in comparison with charity. . . ."³⁶ The revelatory phenomena recorded in the scriptures are not the end of all revelation, for "the possibility of similar manifestations occurring in subsequent Christian history cannot," Rahner argues, "be denied *a priori* and in principle."³⁷ He then puts the matter in the strongest possible language: "Therefore, anyone who absolutely rejects the possibility of special revelations offends against faith; and anyone who denies that they may occur *even since the apostolic age offends against a doctrine which is theologically certain. There is nothing further to be said on the matter.*"³⁸ He adds the interesting observation that anyone "who wishes to be a Christian must ask himself whether he does not live in dispositions which *a priori* exclude such revelations from God; and whether he does not seem to believe and approve of the visionary events in Scripture only because he is used to them, but not because they would not instantly rouse him to rationalistic protest should he encounter them for the first time."³⁹

A distinction is made by Rahner between (1) *public revelation*, namely, "Christ God's final and definitive revelation and self-disclosure," and (2) what he calls either "special revelations" or, more often, *private revelations*. The term private revelation signifies, for Rahner, "prophetic visions," which he distinguishes from "mystical visions." "Prophetic visions are those which . . . induce or commission the visionary to address his environment and ultimately the Church with a message, instructing, warning, requiring something, or foretelling the future," while mystical visions involve only the personal life of the visionary.⁴⁰ The traditional teaching of the Catholic Church is that the public revelation was God's own self-disclosure in

Jesus Christ and as such all public revelation ceased with the death of the apostles and the closing of the canon of scripture.⁴¹ This is much like the common Protestant view that Jesus Christ was God's one and only revelation.

Catholics have not closed the door on post-apostolic private revelations, but they have argued that all subsequent or post-apostolic private revelations do not in any way add to the deposit of faith. The Bible and tradition constitute the final, finished body of Christian teachings. God does not and cannot add anything to his own final self-disclosure. It is at this point that Rahner presents views that are fundamentally at odds with the traditional teaching on revelation. While not challenging the traditional view of the once-and-for-all character of the public revelation, Rahner does insist that there should be post-apostolic private revelations that teach the church something. Rahner thus grants the possibility that prophets may—he actually feels that they should—be around today leading, instructing, and admonishing the people of God. He insists that the foundation of prophets in the church is given in the scriptures and that the church needs their work—"labour as theorists may to prove that we already know without the prophets everything that they announce"⁴²—in order to justify not taking their message seriously.

Rahner insists that "orthodox [Catholic] theology has never paid any serious attention to the question whether there are prophets even in post-apostolic times, how their spirit can be recognized and discerned, what their role is in the Church," what their relationship is to the hierarchy, or what their mission is for the life of the church. "But if prophecy has always existed in the Church, if there may be danger of the Spirit being 'extinguished,' then a theology of prophecy would not represent thought devoted unnecessarily to something which could well exist and operate without it, but a precaution lest the Spirit be extinguished and lament be raised: *iam non est propheta* (Ps. 74:9)."⁴³

Rahner finds the traditional Catholic theology of private revelation both false and responsible for the depreciation of prophets in the church. The old Catholic view "is too negative; solely on the basis that public revelation is at an end, later revelations are called 'private' in a purely negative sense, and thus it becomes impossible to develop a strictly theological theory of the significance and necessity for the Church as such, which, however, they doubtless have. The rudiments which Scripture provides for a theology of the prophetic element in the Church and for the Church are not properly developed. Indeed, it can be said with but little exaggeration that the history of

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102	Apple slices	2	3.50	8
105	Prunes, whole pitted	1	3.00	4
106	Raisins	1	4.00	3
107	Fruit blend	1	2.50	5
GRAIN				
201	Corn meal	3	13.50	23
202	Oats, quick	3	8.25	15
203	Rice, long grain	3	16.50	16
205	Spaghetti, elbo	2	7.50	11
208	Popcorn, yellow	1	5.50	3
PROTEIN				
301	Egg solids, whole	2	6.00	7
302	Milk solids, nonfat	24	54.00	59
307	Chicken chunks	1	3.25	2
351	Beans, red	1	5.00	6
352	Beans, white GN	1	5.00	6
355	Peas, green split	1	5.00	6
VEGETABLE				
401	Cabbage dices	1	1.25	4
402	Carrot dices	1	3.75	7
403	Corn, sweet	1	4.00	5
404	Peas, garden	1	2.75	6
405	Potato granules	4	24.00	41
406	Potato dices	1	2.00	3
407	Tomato flakes	1	1.75	6
409	Celery, stalk	1	1.00	5
412	Onion slices	1	1.75	4
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mystical theology is a history of the theological devaluation of the prophetic element in favor of non-prophetic, 'pure,' infused contemplation. People are . . . more suspicious of prophetic mysticism, which invokes revelations and instruction from above to . . . admonish and guide the Church and her members, than of the image-free, ineffable mysticism of pure contemplation."

Mysticism, as Hugh Nibley has shown, has always been a relatively safe substitute for the disturbing influence of genuine revelation. It has been tolerated because it functioned as a safety valve and as glossy ornament of piety. Further, the unsuspecting could be made to believe that the charismatic gifts were present in the church because it was possible to point to a few picturesque mystics, and the self-proclaimed ineffable quality of their experiences meant that they hardly represented more than a minor inconvenience to the official theology. The irony is that, when Catholics come to look into their past for signs of prophecy, the only thing they have come up with is mysticism.

Just exactly what does Rahner think God may include in private revelations that might be of significance to the church? What else is there for God now to reveal? The traditional answer to this question was that there is really nothing left for God to reveal. If that is true, then we really do not need any post-apostolic prophets to whom God reveals something. However, Rahner thinks that there should now be prophets and that the people of God really do need what God has to give them. But what is it? Post-apostolic prophecies, Rahner concludes, "will tell us nothing *essentially new* beyond the scriptural perspec-

tive and interpretation of the future; but at the same time they will be concrete and timely imperatives for our day. . . ."41 It appears that the key is to be found in the meaning of the phrase "essentially new," which is obviously, as it stands, a wholly ambiguous expression. Clearly he wants the church to be open to revelations from God, but he does not want to encourage the idea that some new word will change everything. Certainly Mormons do not expect revelations that would "substantially alter" the gospel, nor do they think of their prophets as having advanced an "essentially new" gospel. What God reveals to his prophets is the gospel, but only in that degree and in that form which is appropriate and meaningful to man in his concrete historical situation. The point that Rahner wishes to make is that "even in these last times there are [or at least should be] revelations of God, not only to individuals as such but also to the Church. . . ."45

The one question that Catholics have not as yet faced up to is the question of whether the church, during all those years in which it was busy denying both the necessity of revelation and the possibility of prophets, has not lost the fullness of the gospel. The message of the restoration is that the gospel cannot be recovered simply by reforming the tired old church. With the new openness to prophecy and revelation, perhaps Catholics will now begin to employ a new tactic and ask genuinely about the possibility of the restoration of the gospel through prophets, seers, and revelators. With the changes that have recently taken place in Catholic thought, perhaps we should not rule out the possibility of even more dramatic and fruitful changes in the future. ○

FOOTNOTES

¹ *Concillium: An International Review of Theology*, Vol. 4, Number 4 (London: Burns & Oates, April 1968), pp. 28-32. The American edition is entitled *Concillium: Theology in the Age of Renewal*.

² *Ibid.*, p. 28.

³ *Ibid.*

⁴ *Ibid.*, p. 31.

⁵ *Ibid.*, p. 28.

⁶ *Ibid.*, for all seven items.

⁷ *Ibid.*, p. 29.

⁸ *Ibid.*

⁹ *Ibid.* "It should not too readily be assumed that the prophetic charism was only a transient privilege of the primitive Church." And "side by side with the office transmitted by the imposition of

hands there must always be in the Church a prophetic vocation as well. . . ." Karl Rahner, *Visions and Prophecies* (New York: Herder & Herder, 1963), p. 28.

¹⁰ Cf. Hugh Nibley, *The World and the Prophets* (second edition; Salt Lake City: Deseret Book Company, 1962), pp. 3, 23f.

¹¹ Dulles (*loc. cit.*) cites Origen's *Contra Celsum*, VII, 11. Cf. Nibley's treatment of Origen, *op. cit.*, pp. 4, 36f., 68-72.

¹² Dulles, *op. cit.*, p. 29.

¹³ See, e.g., the discussion of Thomism in George Teyard, *The Pilgrim Church* (New York: Herder & Herder, 1967), pp. 22f.

¹⁴ Dulles, *loc. cit.*

¹⁵ *Ibid.*

¹⁶ *Ibid.*

¹⁷ *Ibid.*

¹⁸ *Ibid.*, p. 31.

¹⁹ *Ibid.*

²⁰ *Ibid.*

²¹ *Ibid.*

²² Hans Küng, *The Church* (New York: Sheed & Ward, 1967), pp. 433f.

²³ Dulles, *op. cit.*, pp. 31f.

²⁴ Küng, *op. cit.*, p. 434.

²⁵ *Concillium* (London: Burns & Oates, 1968), Vol. 7, Number 4.

²⁶ Giulio Basetti-Sani, "Francis of Assisi," pp. 6-14.

²⁷ See Nibley on "Prophecy and Mystics," *op. cit.*, pp. 89ff.

²⁸ Gordon Rupp, "John Wesley—Christian Prophet," pp. 24-29.

²⁹ Wim Peters, "St. Ignatius of

Loyola as Prophet," pp. 15-23.

³⁰ See Karl Rahner, *op. cit.*, pp. 31f., for a critical commentary.

³¹ "Prophecy and the Secular City," *Concillium*, Vol. 7, Number 4 (September 1968), pp. 66-68.

³² *Ibid.*, p. 67.

³³ *Ibid.*, pp. 67f.

³⁴ *Ibid.*, p. 69.

³⁵ *Ibid.*

³⁶ Karl Rahner, *op. cit.*, p. 16.

³⁷ *Ibid.*, p. 15f.

³⁸ *Ibid.*, p. 16. (Italics added.)

³⁹ *Ibid.*, p. 17.

⁴⁰ *Ibid.*, pp. 16f.

⁴¹ *Ibid.*, p. 18.

⁴² *Ibid.*, p. 21.

⁴³ *Ibid.*

⁴⁴ *Ibid.*, p. 106. (Italics added.)

⁴⁵ *Ibid.*, p. 24.

The man most likely to use truth is the one who seeks to understand it and to appreciate its value in his own life.

—President Paul H. Dunn

"What are you doing here?" a policeman asked a man pacing the sidewalk at two o'clock in the morning. "I forgot my key, officer," yawned the man, "and I'm waiting for my children to come home and let me in."

The recent bride was proudly showing a friend her garden—the first she'd ever had. The friend, noticing several small clusters at the end of the plot, asked what they were and was told they were radishes. "How interesting!" commented the friend. "Most gardeners plant them in rows." "They do?" puzzled the bride. "That seems strange—they always come in bunches at the store."

The man who holds the ladder firmly at the bottom is about as important as the man at the top.

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When you covenant in marriage and are free to act in the creation of life, when you stand at the threshold of parenthood, know that you stand on holy ground.
—Elder Boyd K. Packer

Success is when you have your name in everything but the telephone directory.
—Farmer's Almanac

Nowadays it seems that people who make up the upper crust are the ones who make the top dough.

"For goodness' sake!" a surprised wife exclaimed to her husband. "Why are you taking a suitcase this morning? Are you going away?" "No," the husband replied. "But I heard you talking about the ward having a rummage sale, so I'm taking my clothes down to the office until it's over."

The more perfection anything has, the more active and the less passive it is; and contrariwise, the more active it is, the more perfect it becomes.

—Spinoza

Life Among the Mormons

The San Bernardino Stake holds its girls' camp each year in the nearby San Bernardino Mountains. I have gone for two years—and each time have been sent to the infirmary. When I told a friend my illness had been diagnosed as altitude sickness, she exclaimed, "Well! What are you going to do when you get to the celestial kingdom?"
—Debbie Coleman, San Bernardino, California

The first night I served as MIA organist, I became very embarrassed after playing a song written in three flats in my own goofed-up two-sharp version. Flustered, I started to apologize, but the chorister sympathetically said, "Don't worry about it. You were still closer to the right pitch than the congregation."
—Karen Whittaker, Midvale, Utah

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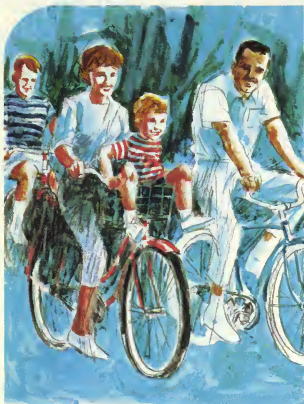
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